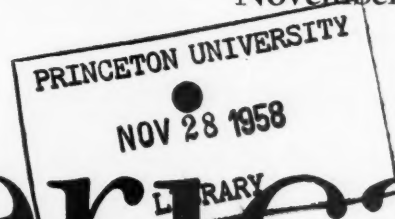


November 29, 1958



America

On Racial Injustice

Statement of the U. S. Bishops

About the Masons

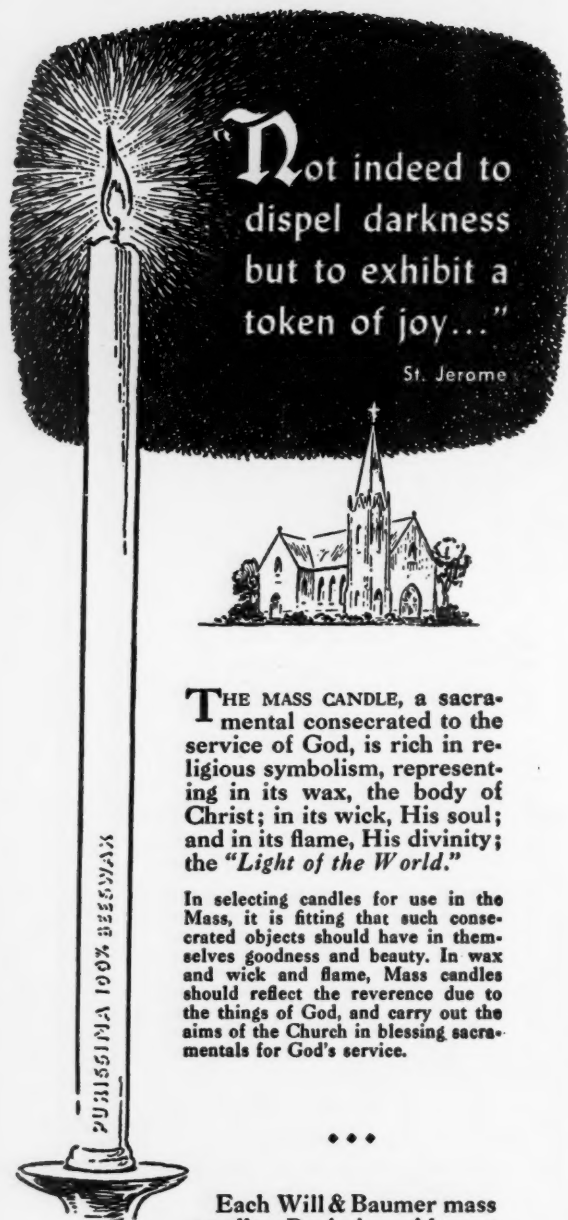
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America

National Catholic Weekly Review

Vol. C No. 9

Nov. 29, 1958

Whole Number 2584

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Correspondence

Early Educators

EDITOR: May I add a footnote to the review of Edward J. Power's *History of Catholic Higher Education in the United States* by Neil G. McCluskey, S.J. (AM. 11/8). While Dr. Power may lay too much stress on the close connection between the Catholic college and the seminary in the formative years of American Catholicism, it seems to be a valid generalization.

Even though the large number of Protestant students at Georgetown and other early foundations makes it clear that no college could ever have been regarded simply as a preparatory course for the seminary, still this aspect of Catholic higher education certainly loomed large in the minds of the founders. Would Georgetown have been opened at all if Archbishop Carroll's original plan for educating his seminarians at nondenominational colleges had proved workable? Examples could be multiplied through the 19th century. The

correspondence of Bishop Fenwick indicates that education for the priesthood was a primary consideration in his attempted foundations at Boston and Benedicta, Me., as well as in founding Holy Cross.

Fr. McCluskey writes: "To hint at the failure of 19th-century Catholic intellectualism is to ignore the struggling immigrant character of the Church." This is quite true, but it was the fact that the Church was so desperately undermanned in that period and not merely the fact that the mass of immigrants "had no university tradition behind them" that resulted in the paucity of real scholarship in these colleges. Enough Catholic priests had been invited to join the faculties of nondenominational or sectarian colleges in the early years of the 19th century to make it evident that Catholic educators must have been more or less the equals of their non-Catholic confreres. The number of Protestant students in Catholic schools leads to the same conclusion.

What evidently hindered the development of Catholic colleges more than any other factor was the necessity of sacrificing educational to pastoral needs. At least one recognized Catholic scholar found this situation intolerable and joined the faculty of the University of South Carolina. That others set aside scholarly research for more immediate tasks was a necessary sacrifice demanded of the pioneer generation. Many of the flourishing colleges and universities of today are a tribute to their anonymous offerings. RICHARD K. MACMASTER, S.J., Shrub Oak, N. Y.

Movie Clubs

EDITOR: Those of your readers who read with interest your comment "*Miranda Prorsus—A Year After*" (AM. 11/8) will be pleased to learn that the directors of Adult Education Centers in the Archdiocese of Chicago are conducting an experiment that may solve many of the problems associated with motion pictures.

For the second season they are sponsoring a film festival at four of their centers. Great films, mostly European productions, are shown at reasonable prices. At the end of each performance there is a 30-minute discussion period on the moral and artistic values of the film. This is based on a page of notes and questions given to each patron as he enters the theatre. One can see how deeply interested these viewers are—and how badly they need guidance.

It is presumed that the promoters of these film festivals will soon follow the suggestions of the Bishops' Committee and bring these moviegoers into cinema clubs. It may be impossible to find competent leaders for these clubs, especially leaders with the proper artistic background, but even without masters in the subject great progress can be made. When the universities do begin to give us teachers in this new art, we will be ready for them.

C. V. HIGGINS

La Grange, Ill.

TV Device

EDITOR: If J. P. Shanley will read Louisa M. Alcott's *Little Women*, he will find that Beth did not die of the attack of scarlet fever (AM. 11/1, p.147): her death occurred many years later. So he was quite unjust in saying that her recovery was merely "a device to spare the audience some grief."

The musical version of *Little Women* was to my mind beautifully done. Its delicacy and lovely sincerity stood out in a most refreshing contrast to much of contemporary television.

LOUISE S. PERKINS

New Canaan, Conn.

Challenge

by John W. O'Malley, S.J.;
Edward J. McMahon, S.J.;
Robert E. Cahill, S.J.; and
Carl J. Armbruster, S.J.

Challenge is a little prayer book with a blue cover, easy enough to slip into a jacket pocket or handbag. Anyone reading it in public would be thought to be simply reading a book. It's intended for young men and young women. There's a "Prayer before a Date," and a "Prayer to Mary for Studies." There are many of the standard prayers everyone is familiar with, but they are arranged in this book in a manner designed to encourage reflection and meditation, rather than mere reading and rote recitation. As a preface to the prayer book there is a challenge from Pope Pius XII: "The present time demands Catholics without fear, to whom it is a thing supremely natural to confess their faith openly in word and in deed every time the law of God and regard for Christian honor demand it. Real men, whole men, strong and fearless! Not men who are men by halves . . ." The book is not a substitute for the Missal, any more than private prayer is a substitute for the Mass. But it seems to be an unusually effective aid to one who would become prayerful in action.

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Current Comment

Princes of the Church

The Church in America, so recently plunged into mourning by the death of two of its four Cardinals, has seen its loss quickly repaired by the new Pontiff. On Nov. 17, Pope John XXIII announced the names of 23 churchmen who will be created Cardinals at the Dec. 15 consistory. Among them were Most Rev. Richard J. Cushing, Archbishop of Boston, and Most Rev. John F. O'Hara, Archbishop of Philadelphia.

The choice of these distinguished members of the American hierarchy is, of course, a tribute to them personally. But the fact that they represent Boston and Philadelphia, archdioceses that are both celebrating their 150th anniversaries, lends a special appropriateness to the new creation. These two cities, during most of the life of the nation, have been vibrant centers of Catholic life. The mere mention of their names inevitably recalls the outstanding services performed by Cardinals O'Connell and Dougherty, giants of their time, from whose farseeing leadership the Church and the nation still benefit.

Though already known outside their dioceses for their pastoral achievements, the new princes of the Church will now no doubt exercise a much broader influence at a time when moral inspiration is more needed than ever before. AMERICA joins the nation, both non-Catholic and Catholic, in its congratulations and good wishes to the new members of the Senate of the Holy Father.

Pillorying the FBI

By the record of its services, the Federal Bureau of Investigation is fully able to defend itself against its detractors. Quietly, efficiently, it has brought peace to communities at the mercy of gangsters. By its vigilance it has given some measure of confidence to a nation whose profound respect for human liberties often provides subversion with exceptional opportunities.

This law enforcement role, be it noted, the Federal Bureau of Investigation has performed with scrupulous re-

gard for constitutional rights. In so doing it added dignity and respect to our American system of government. For without enforcement there is no law; without a law there is no democracy and no real liberty worthy of the name. Thanks to the FBI, under Director J. Edgar Hoover, this country has remained what it wants to be, a government of laws and not of men.

We make these remarks apropos of a renewed drive by certain interested parties to discredit the FBI. Over a year ago, an organization known as the Emergency Civil Liberties Committee set out on a smear campaign. The ECLC is headed by Harvey O'Connor and Corliss Lamont, both well-known Soviet boosters. It was inevitable that the results of their work should be reflected in some familiar places. One of these is the *Nation*, a one-time truly liberal weekly review. On Oct. 18, this publication ran a special issue consisting exclusively of an anti-FBI article running to 60 pages.

Before very long, if history repeats itself, the same tale will appear in more reputable organs. The tragedy is that the editors will probably—in most sincere, if inexcusable, naïveté—think they are striking a blow for civil liberties.

Decline in the Market

The recession that has hit the market in bigotry shows few signs of abating. Post-election analysis has brought out the ineffectiveness of some professional "hate" organizations—for instance, Protestants and Other Americans United. This was notable in California, where voters decided by a nearly 1.7-million plurality not to separate church-related schools from their State property-tax exemption.

At a mid-November convention the North Carolina Baptists repudiated the working principle of POAU. They adopted a new policy, one declaring there is "no such thing" as absolute separation of Church and State and welcoming Federal aid to church-related enterprises under certain conditions.

The same week a Protestant leader in New York City, Dr. John M. Krumm, called upon American Protestants publicly to disown the "tiny minority" of leaders who "are outdoing themselves these days in anti-Catholic bigotry." (The group referred to, according to the *N. Y. Times*, was the POAU.)

The most telling blow, however, was the kick on the door of the family closet by a nonquiescent skeleton. Writing in the Nov. 15 *Boston Pilot*, Stanley Lichtenstein, who until a year ago headed POAU's research department, revealed the story of his resignation and "excommunication" by POAU hierarchs.

During his nine years of service, Mr. Lichtenstein wrote, he had fought a losing battle to make the organization abide by its charter. This document theoretically limits POAU concern to the constitutional principle of Church-State separation. Mr. Lichtenstein became increasingly disturbed over the inconsistency of POAU in its relentless challenge to Catholic activity but its inaction when similar activities involved non-Catholics. The last straw, he told the *Pilot*, was the designing of a special POAU religious test for Catholic candidates for high office.

We wonder what the POAU-loving *Christian Century* thinks of all this.

Rail Accidents Again

As our readers probably noticed, the Association of American Railroads recently denied that there had been any increase this year in accidents suffered by rail workers. In a press release on Oct. 26 (*Am.* 9/8, p. 151), the Railway Labor Executives' Association had charged that accidents over the first eight months of 1958 were running significantly ahead of last year. Accusing the RLEA of distortion, Daniel P. Loomis, head of the AAR, told a Washington audience on Nov. 6 that a comparison of 1958 with 1957 figures was bound to be misleading, since the rules for reporting accidents had been changed twice last year. If 1958 is compared with 1956, he maintained, the figures reveal "an encouraging reduction of a full 33 per cent."

On going more deeply into this statistical jungle, we learn that the Interstate Commerce Commission did in fact change the rules for reporting accidents on Jan. 1, 1957, and then changed

them again on Sept. 1. The original change was made with the approval of the AAR, but without the knowledge or consent of the unions. Hence, the RLEA argues that if there is any distortion in comparing 1957 and 1958 figures, railway management has only itself to blame. Anyway, say the unions, the figures for September, which are comparable, are now available, and these bear out the original charge that the accident rate is up.

Wherever the truth lies, the public would like to see rail management and labor switch their energies from statistics to a joint campaign for safety. Didn't the unions once offer, Mr. Loomis, to work with management to reduce accidents, and weren't they turned down?

Murray on War Policy

Thomas E. Murray, the "conscience of the Atomic Energy Commission," is now prodding the Catholic conscience on "public opinion, public policy and the problem of war."

Addressing graduates of the Catholic University in Washington on Nov. 15, Mr. Murray charged that U. S. policy on war reflects a public opinion that is neither rational nor Christian. Hagridden by fear, public opinion tends to oscillate between the disastrous extremes of complete disarmament and the frantic stockpiling of megaton weapons for a meaningless war of survival. Just now, the Government seems to think it has a popular mandate to outlaw all atomic tests and weapons.

It is Mr. Murray's conviction that the real danger today is not all-out war but a series of limited conflicts in which our security and survival may be whittled away piecemeal. It is this threat of future nibbling that poses the challenge to Catholic leadership. He said:

Catholic thinkers have always taken the lead in the elaboration of the civilized tradition of warfare. The problem today is to apply this tradition to the formation of public opinion and public policy.

Specifically, Mr. Murray argued, it is vital to our security to test and stock large numbers of low-yield weapons. These would provide that "rational" armament that might supply at least a partial protection against nuclear erosion.

Marx in St. Mark's Square

"SAN GIORGIO, San Giorgio" is perhaps the one common refrain that some 1,500 participants at the 12th International Congress of Philosophy carried home to their respective lands. Morning and afternoon, from the 12th to the 18th of September, philosophers crowded the docks by St. Mark's Square in Venice, awaiting a launch bound for the island of St. George. The wait might be a half-hour—and when the island looked no more than a five-minute walk away. But with the skies a clear blue the week long and with water travel one of the particular attractions of this unique city, no one seemed overly disturbed.

Once on the island members were directed to the halls of the Cini Foundation, a beautifully restored Benedictine monastery, where the majority of plenary and divisional sessions took place. Subject matter for discussion was centered about three official themes, *Man and Nature, Freedom and Value, Logic and Communication*—which is to say, all of philosophy. No one personality dominated the proceedings, though Professor Gilson appeared the most eagerly awaited speaker. Several divergent schools, however, made notable impressions: existentialism by its absence, and positivism, Thomism and Marxism by force of numbers and frequency of intervention.

But say what we will, the 12th International Congress will be remembered because of the presence, for the first time in two decades, of an official delegation from the Soviet Union. Thirty strong and

obviously well organized beforehand, they plunged into every discussion and used every opportunity to repeat the Marxist line—be it germane to the question or not. If man surpassed the rest of nature on the ontological scale, it was only socialism that aimed at the good of all men; if peace was a value necessary in human society, the Soviet Union was leading the way because Soviet scientists were the first to launch an artificial satellite; if mathematical logic would give greater accuracy to philosophical arguments, the possibilities of "dialectical" logic were legion. And so on. But the peace pipe was lit, and speakers invariably concluded their message with a softly spoken "we must understand one another."

Official leadership of the Soviet delegation at Venice belonged to Prof. M. B. Mitin, a member of the USSR Academy of Sciences and a plenary session speaker. From his fellow delegates we learned that he is widely regarded within Russia as the infallible doctor of contemporary Marxism. Of the remaining delegates, some acted as interpreters, others were described as "tourists"—whose function was presumably neither touristic nor philosophical.

One Soviet member followed another to the speaker's platform. Several spoke for themselves in either English or French while the majority made use of interpreters. Significantly, the speakers were as much concerned about correcting notions of non-Russian Marxists and in presenting orthodox doctrine as with meeting head-on opposition. "Crude" interpretations were resisted vigorously. Labor was not to be conceived in a purely physical sense but must be extended to include the efforts of Raphael and da Vinci, of Beethoven and Tchaikovsky. Prof. Sidney Hook of New York University, in a forceful

JOHN A. DINNEEN, S.J., one of several regular contributors from Louvain, where he is presently a student, went to Venice this September to attend the World Congress of Philosophy.

Mr. Murray has not been birdwatching in Cloudcuckooland; he is just back from Geneva, where he was an adviser to the U. S. delegation that is negotiating for an agreement on atomic testing. At this moment it is by no means certain that a blanket ban on tests, no matter how it is guaranteed, would be in the best interests of the free world.

Did Pius XII Fail the Jews?

Small men whispered, after the death of Pius XII, that the late Pope was indifferent to the fate of Hitler's Jewish victims. Was it possible, they asked, that he did not know about the extermination camps? If he did, why did he not speak out in protest?

The spontaneous tributes to the late

Pontiff by Jewish leaders throughout the world are the best refutation of these malicious insinuations. The Pope's deeds, upon which the gratitude of world Jewry is based, deserve a brief recording. An article by Joseph L. Lichten in the October bulletin of the Anti-Defamation League of B'nai B'rith carries some little-known details. The writer says: "It is known today that Pius XII was, to a large extent, personally instrumental in organized action to help Jewish victims of nazism and fascism." On the Pope's instructions, for instance, 15,000 Jews received asylum in Castel Gandolfo. In convents and monasteries, canonical enclosure was lifted so that Jews of both sexes might find security under Vatican immunity. More than 180 places were thus made available in

Rome and secret asylum was given to more than 7,000 refugee Jews.

The same story is verified elsewhere in occupied Europe. The papal nuncios, as William Zuckerman states in the Oct. 20 *Jewish Newsletter*, freely issued "protective passports." Thousands of Jews were smuggled out of Nazi-controlled countries by an underground organized by Catholics with the knowledge and authority of the Vatican. This, wrote Mr. Zuckerman, reflected a "fundamental policy" of the Pope.

Housing the Aged

Housing experts these days keep an alert eye on one particular swell in our national population curve. Total population has doubled since 1900. But the

critique, highlighted the totalitarian aspects of Soviet-conceived society. Professor Mitin, in reply, described Hook's words as "ignobles" and entirely forgetful of the humanistic content of socialism.

Off duty, the Russian delegates were more relaxed and appeared to enjoy Venice as much as their Western counterparts. Traveling in groups of three or four and always a bit self-conscious, they did not make conversation easily. Introductions over, however, they seemed friendly, communicative and not without a sense of humor. During a scheduled visit of the Biennale Art Exhibit, several other Americans and I encountered a number of Russian delegates midway between the United States and Soviet pavilions. Realizing simultaneously the origin and destination of the other, each group broke into wide and irrepressible smiles. Dialog with the Russians was generally pleasant but when something that bordered on the political came up, their expressions changed and conversation continued along more formal lines.

One of the more interesting things learned by way of personal contact was the Russian delegation's respect for Rev. Gustave Wetter, S.J., of Rome's Russicum, who was also a Congress participant. His study, *Soviet Dialectical Materialism*, appears to be required reading for all serious Russian students of Marx. Some measure of friendship was assuredly attained since Father Wetter translated one member's communication from Russian into French. Rapport developed until, with mutual enthusiasm, a private discussion was arranged between interested Russians and several Catholic philosophers. However, for reasons unknown, the Russians called it off the following day.

Speaking generally, the quality of the Russian

philosophical contributions was not high. They were repetitious and often downright political. One got the impression at times that affirmations were grounded more in an act of the will than in any sort of intellectual activity. Precisions of thought were ignored or unnoticed and philosophy would become at one time science, at another, sociology. On the positive side, one could not remain unimpressed with the determination and personal commitment evidenced by the Russian delegates. The universe, man and society are not textbook problems for them but thoroughly real. Their answers, we know, are wrong, but they have a definite message and do not lack zeal for its promulgation.

By way of contrast, Western philosophers at Venice could find little agreement on fundamental ethics. Catholic delegates discovered they had much common ground for discussion with Oriental philosophers but, in the main, values were made to the image of individual speakers. The concept of freedom was a case in point. While a Russian delegate affirmed that Marxist determinism is the only real liberty, an American, Prof. John Somerville of Hunter College, New York, considered the problem mainly one of semantics. "Freedom from" is the core of liberty, he said, explaining that in Soviet society there is freedom from the power of private capital, from religious institutions and from unemployment, while in the West there is freedom from government intervention and from a one-party system. Thus it would all seem to be a matter of personal preference. Russians at least champion this and denounce that, but among many Americans and Europeans there is an anemic "liberalism" that has no more to offer an eager generation than Old Mother Hubbard.

JOHN A. DINNEEN

number of people 65 and over quadrupled in that time. Where and how well, the experts ask, are more than 14 million elder citizens being housed in this year of 1958?

Care of the aged, to be sure, means more than solving their housing problems. The Veterans Administration, for instance, foresees increasing geriatric or old-age illnesses in VA patients as a result of an 80-per-cent jump in the number of veterans past 65 in the next two years. Yet institutional care is recommended for relatively few in the upper age brackets. As a study just completed by Edward J. Foy (Fordham University School of Social Service) indicates, "institutionalization" of the aged should be a last resort. Abrupt change from a "home situation" easily harms their psychological well-being.

Further complication of the housing picture derives from the economic need of the elderly. Recent research in New York State showed that 38 per cent of those 65 and over do not have the resources to pay for adequate shelter. Under the Federal Housing Act of 1957 an effort has been made to provide dwelling units designed for aged needs and pocketbooks. A fivefold increase in single elderly applicants over the past ten years reported by one municipal housing authority shows how big the demand is these days.

Despite progress in housing its aged, the United States trails many European nations in this respect. Estimates of growth in numbers of our elder citizens to 20.6 million in 1975 suggest that we get busy and lay some plans.

Japan's Trade Unions

Trade unionism in Japan has been a thorn in the side of that country's right-wing governments ever since the end of the American occupation. Largely Communist-dominated, the unions have rarely missed an opportunity to embarrass Japan's pro-Western, conservative regimes. Now, according to a Reuters report, the Government of Premier Nobosuke Kishi is moving toward a showdown with them.

In labor's view the very survival of Japanese trade unionism is at stake. For Premier Kishi is being accused of supporting an influential employers' association in its drive to emasculate the unions. The employers' main thesis,

contained in a recently published pamphlet, argues that Japan's economy will never expand unless the country's union movement, as now organized, is made ineffective. This they hope to accomplish by compelling the workers to join company unions and by banning the nationwide "subversive" labor organization.

Undoubtedly a Communist-dominated union in a highly industrialized society is in a unique position to "subvert." Yet we wonder whether, even in Japan, the answer lies in curtailing the workers' right to organize. If Japan's trade unions are today in the grip of Communists, it is because of short-sighted policies adopted during the postwar American occupation, not because of any inherent defect in the labor movement.

A genuinely free trade-union movement can be a strong bulwark for democracy in Asia. Such status for trade unions would seem to be the more logical and fruitful goal for constructive Japanese effort.

Pot-Boiling a la Russe

Nikita Khrushchev, chubby cooker of crises, is busy in his kitchen again. While keeping an eye on the simmering Mideast and the gently boiling Formosa Strait, the tireless chef is not only heating up two pots of Bouillabaisse Genevoise but salting a witch's caldron in Berlin.

The London *Times* said recently that Khrushchev's demand for an end to international control of Berlin "cannot be dismissed as a mere firework let off to keep the West gazing while Communist diplomacy picks our pockets elsewhere."

Agreed. But what is the aim of this daring move that hits us where our legal rights are unassailable, and where disengagement is unthinkable? This is just the question that has started up confusing clouds of butterflies in the tummies of western diplomats.

Perhaps the Soviet Premier's talk of granting full sovereignty (Russian style) to East Germany is meant to advance the puppet Government one step along the road to recognition by the West, and to condition us remotely to the acceptance of German unification on Soviet terms.

It is equally likely that Khrushchev's aim is to create a new sense of urgency

and panic that will force a top-level meeting of East and West. Maybe he is carrying "a banner with the strange device, Excelsior!" The fearless alpinist has his ropes, pitons and hammer ready, and is all set for a new go at the summit.

But for our harried State Department, which knows how easily we can be painted into a corner at Berlin, a truer slogan might be: "Once more unto the brink, dear friends, once more."

Soviet Economic Challenge

Premier Nikita Khrushchev has now promised the Russians just about everything but the moon. Since he already gave them the world's first satellite, he may be pardoned this omission. Short of the moon, Moscow's newly announced economic plan calls simply for more of everything. More, that is, of heavy and light industry, food production, capital investment, foreign trade and domestic welfare.

As a modest start Mr. K. predicts that in seven years the Communist bloc will outproduce the free world in industrial commodities. Since he further boasts that by 1970 Russia will be the most advanced nation on earth, he guarantees that its people will then have the world's highest standard of living.

The economists will soon tell us how much to discount in the Kremlin's glowing promises. Meanwhile, let's not belittle their psychological impact at home and in the underdeveloped nations. And despite all doubts the experts may have about the plan, one hard fact emerges from this announcement. Russia believes that the decisive battles of the Cold War lie ahead. The 1959-65 plan presents a timetable of victories. These the Communist leaders confidently claim they will win with the help of production indexes, foreign investment and balances of international trade.

What must be the American response to this challenge? We cannot afford to dismiss it with a barrage of statistics aimed at proving that we never had it so good. Recent events in the desegregation crisis make tragically clear the need for imaginative leadership in solving national problems. Similar failure on the Federal level to meet the Soviet's economic challenge with bold vision would involve even grimmer consequences.

Washington Front

Cold War Victories and Defeats

THE MEN and women who handle the U. S. information program overseas can seldom claim clear-cut victories. They are frequently frustrated in their efforts to promote a better understanding of American politics and institutions. The closing of schools in Little Rock or a fanatic's bomb in West Virginia can ruin years of work aimed at showing that the Negro's status in this country has improved. Assurances that America will stand by her allies are undermined by the demand of a single Senator that the President and the Secretary of State be impeached for refusing to retreat under the fire of Chinese Communist guns.

The Russian propagandist, by contrast, lives—at least between purges—in a veritable utopia. No errant legislator makes world headlines by denouncing Khrushchev as an aggressor or an appeaser. No governor of a Russian republic denounces centralization of control over the schools or anything else. A state that believes in propaganda supplies him with more money than is spent for information by all of the Western nations combined. Finally, the Communists provide him with a world-wide organization to spread the words he writes and speaks. Yet, in spite of all the advantages he has, it is the Russian propagandist who has just suffered defeat. American specialists deserve no credit for initiating

PROF. PENNIMAN of the Georgetown University Department of Government contributes his first report from Washington.

On All Horizons

HOSPITALS HEAD. Msgr. Joseph B. Toomey, president-elect of the Catholic Hospital Assn., died in Syracuse, Nov. 10, at the age of 54. Among other important posts, the deceased was formerly president of the National Council of Catholic Charities.

BUFFALO'S CATHOLICS. A census conducted in September by the Council of Catholic Men revealed that the city of Buffalo is 62.9 per cent Catholic (367,830 out of 584,663). The census also turned up 14,388 lapsed Catholics and 25,288 persons of no religious affiliation.

POETRY MEDALIST. This year's Medal Award of the Catholic Poetry

Society of America went to A. M. Sullivan, author of *The Three Dimensional Man* (Kenedy, 1956).

STATISTICS. The 1958 edition of *Basic Ecclesiastical Statistics for Latin America*, compiled by William J. Gibbons, S.J., and research associates, has just been published (World Horizon Report 24, Maryknoll Publications, Maryknoll, N. Y., 72p., \$1).

HI-FI. Catholic Visual Education, of Stamford, Conn., will re-record its audio material on high fidelity.

RELIGIOUS PLURALITY. Papers read at the forum "Religion in a Free Society" sponsored by the Fund for the

ing the Russian difficulties, but they may be able to capitalize on the Communists' troubles.

Propaganda difficulties arise for the Russians when their subjects ask for freedom. The ruthless destruction of the freedom-seeking Hungarians gave a setback to Communist claims that the Soviet Union supports national independence movements. There are ex-Communists all over Europe who left the party in revulsion when Khrushchev reactivated in Hungary the policies of terror begun by his predecessor.

Today, a new group of ex-Communists is in the making because Boris Pasternak wrote a beautiful and moving novel which dug deep at the roots of materialism and therefore at the base of a Communist society. Khrushchev and the party have to destroy Pasternak. In its own way the spiritual emphasis of *Dr. Zhivago* is as dangerous as the Hungarian revolution. It questions the majesty of Marxism and it refuses to glorify the state. Pasternak has to be denied the Nobel prize. If he were allowed to receive it, lesser writers might feel that subservience may not always pay the highest dividends. Worse, they might see that a man may write for a purpose higher than that of the state. By denouncing Boris Pasternak the Communists again proved to Russian writers that no man can be above party. At the same time they turned a fine apolitical novel into the most important anti-Communist book in the world.

America has won an important Cold War battle in the same way in which she has so often lost them—by developments over which information specialists had no control. It is an important but a sad victory because a great writer is being destroyed. Destruction of the gallant seems still to be required in order to force men to face up to the necessity for freedom.

HOWARD PENNIMAN

Republic (Am. 5/24/58, p. 252) will be published soon in paperback form under the title *Religion in America* by Meridian Books, Inc. (17 Union Sq., New York 3, N. Y. \$1.45).

SUCCESS STORY. The Columban missionaries, who recently marked the 25th anniversary of their apostolate in Korea, considered themselves fortunate before the World War if they averaged 30 to 40 converts a year. In the past year they had a total of 19,000 adult converts.

LAY ACTION. The 1958-59 inquiry program of the Young Christian Workers is now available in printed form. Entitled *Love, Man, Society*, it covers a wide range of spiritual, moral and social questions and is useful for parish study groups. Send orders to YCW headquarters, 1700 Jackson Blvd., Chicago 12, Ill. (\$1 each). R.A.G.

Editorials

Bishops Condemn Racial Injustice

ANY UNCERTAINTY as to the Catholic Church's position on racial injustice was amply dispelled by the 1,830-word statement, "Discrimination and the Christian Conscience," issued on November 14 by the annual meeting of the American hierarchy. Signed by the members of the bishops' Administrative Council, it spoke in the name of all the Catholic bishops of the United States. The bishops affirmed that the problem is fundamentally a moral and religious one:

If our attitude is governed by the great Christian law of love of neighbor and respect for his rights, then we can work out harmoniously the techniques for making legal, educational, economic and social adjustments. But if our hearts are poisoned by hatred, or even by indifference toward the welfare and rights of our fellow man, then our nation faces a grave internal crisis.

The bishops squarely face—and answer—the crucial question: "Can enforced segregation be reconciled with the Christian view of our fellow man?" (They are careful to use the expression "enforced," placing the issue where it belongs.) In their judgment such segregation cannot be reconciled with Christian morality—for two basic reasons:

1. Legal segregation, or any form of compulsory segregation, in itself and by its very nature imposes a stigma of inferiority upon the segregated people. Even if the now obsolete court doctrine of "separate but equal" had been carried out to the fullest extent . . . there is none the less the judgment that an entire race, by the sole fact of race and regardless of individual qualities, is not fit to associate on equal terms with members of another race. . . .

2. It is a matter of historical fact that segregation in our country has led to oppressive conditions and the denial of basic human rights for the Negro.

This is evident in the fundamental fields of education, job opportunity and housing. Flowing from these areas of neglect and discrimination are problems of health and the sordid train of evils so often associated with the consequent slum conditions.

At each turn of their argument, the bishops cite classic observations of Pope Pius XII. They acutely observe that the social consequences of the segregations just mentioned are used as arguments against the assimilation of Negroes, Indians and some Spanish-speaking Americans into our schools.

The bishops' statement was not issued in a vacuum. It had been preceded by a series of notable pronouncements on the same question by outstanding members of the American hierarchy in recent years and by Catholic lay organizations. It is paralleled by a succession of courageous utterances by the governing bodies and clergy of the various Protestant groups in this country, and by the strong protests of many Jewish rabbis. Eminent non-Catholic personages in every walk of life have already expressed their enthusiastic approval of the bishops' statement. The bishops, on their part, consider the present crisis as an occasion when "reputable and sober-minded Americans of all religious faiths, in all areas of our land, will seize the mantle of leadership from the agitator and the racist." We should steer prudently, they say, between a "gradualism that is merely a cloak for inaction" and "ill-timed and ill-considered ventures."

The effect of this historic document will be both nation-wide and, in a very special sense, world-wide. It will put heart into all decent people, in the North and South alike, who are struggling with the twin evils of racism at home and communism abroad. Now is the time, the bishops say, for us to act "quietly, courageously and prayerfully before it is too late."

To Dwell Without Shame

CURRENT EVENTS have inevitably focused attention on those parts of the bishops' statement which affirm the rights of Negroes in education. Unfortunately, some may overlook the hierarchy's further defense of minority rights in the fields of housing and job opportunity. Once before, in 1943, they had urged the right of Negroes to "good housing without exploitation, and a full chance for the social advancement of their race." Now they condemn legal segregation, or any form of compulsory segregation, in housing. Such segregation is wrong because it imposes a stigma of inferiority upon the segregated people. History makes it clear, they go on to note, that segregation in housing has led to op-

pressive conditions for the Negro and the denial of his basic rights.

If any serious doubt existed about the evil consequences of segregation, it has been put to rout by the publication on Nov. 10 of conclusions from a three-year study of racial discrimination in housing. In 1955 a group of independent citizens formed the Commission on Race and Housing. *Where Shall We Live?* (University of California Press, Berkeley, \$1.50) summarizes the results of their extensive investigation and recommends corrective action based on these findings.

In this land of free enterprise the Commission discovered one commodity that Negroes and members of

certain other ethnic minorities cannot purchase freely. Some 18.7 million nonwhites are effectively excluded from practically all better residential areas. On occasion members of the Jewish community experience the same denial of their rights. Surely these facts lend a hollow ring to our declaration of national policy in the Housing Act of 1949. We are far from providing "a decent home and a suitable living environment for every American family." On the contrary, the practice of some Federal agencies seems to support the proponents of a quite different objective.

The Commission rightly finds that "compulsory residential segregation is the basic inequality which underlies or stimulates other forms of discrimination." One can point to the rising economic status of minority groups and to the growth of public concern about inequality. Still the strongest resistance to demands for equal treatment remains in the fields of housing and residence. What forces explain this denial to some of the right to satisfy their basic need for a decent home? Obvious factors are the general demand for housing and the pressure of popular race beliefs and attitudes.

Jangled Little Jingles

NOTHING is so persistent as the child who wants to know. In his piping voice, he asks an endless rat-a-tat-tat of questions: "Why does the bus go so fast? Mommy, why are we going down this street? When will we get to Main Street?" The child hardly waits for the answers—he has so many more questions to ask.

Recently we came across two records which set out, in quite different ways, to help parents satisfy the child's desire to learn. One of these, "Twelve Songs on the Apostles' Creed" (Religious Music Guild, 508 Marshall St., Paterson 3, N. J., LP, 12", \$5.95), has a collection of catchy tunes that any grade-schooler will quickly learn and never forget. For example, the first song tells what faith is, what it means to say, "I believe in God." To test the firmness of his faith in God, "a very good man named Daniel" was put into a lions' den. Then comes the rousing chorus: "Lord, give me the faith of Daniel, until the day I die."

We've needed songs like these for years. Even adults, no matter how old or rheumatic, will tap their feet and be tempted to skip as they listen to the Creed set to music. The melodies and lyrics of this record were written by popular tunesmith John Redmond, whose earlier "Ten Commandments and Seven Sacraments" this Review praised two years ago (11/17/56, p. 188).

We heard another record recently, too—but this second one left us definitely puzzled. Why in the world would its authors, parents with four children of their own, market a record that answers kiddies' questions with the sophisticated reply that, after all, we are hardly ever sure of anything? Such seems to be the lesson of this disk, "Living and Learning" (Wee Wisdom Records, published in Canada, 1956). The first song in the collection learnedly warns moppets that

No small blame must also go to the practices of the housing industry, real estate brokers, builders and financial institutions. What troubles us most, however, is the contribution of the Federal Government to the process through mortgage aids and the moral sanction it gives to discriminatory actions in private industry.

Federal housing chief Arthur M. Cole has denied the Government's responsibility to work for the ending of racial discrimination in housing. Yet, as the commission states, "government, at all levels, bears a primary responsibility because of its constitutional duty to treat all citizens equally and because of its great influence on housing." Prompt appointment of a special Presidential committee would clear up this unfortunate confusion about public policy. Modeled after committees previously established to ensure equality in employment under Government contracts and in the armed services, the committee's purpose would be to eliminate discrimination in Federal housing and urban renewal programs. Here is a matter in which the bishops' plea for decisive action could certainly be answered by concrete achievement.

You can't accomplish much
By questions like: "How high is up?"
"Why was I born?" and such.
The men behind the microscopes
Have this advice for you:
Instead of asking: "What is it?"
Just ask: "What does it do?"

That may be fine speculative food for a college epistemology class studying 19th-century positivism. Most mothers we know, however, would rather answer the question, "Why was I born?" as Mr. Redmond does:

Flowers and trees, God made all these,
The land, the sea—and God made me.

Are we oversuspicious in harboring the idea that Wee Wisdom Records have been clumsily but deliberately loaded to inculcate the relativism of John Dewey & Co.? Why else do they have the children singing, to the tune of "Here We Go 'round the Mulberry Bush":

You'll never know all about anything,
Anything, anything,
And here are some reasons why:
We hear, we touch, we taste and see
But do so rather imperfectly.
Some things are changing so rapidly,
On our senses we cannot rely.

The music is bouncy, but the message is philosophical trash. We have another reason, too, for looking with suspicion on Wee Wisdom Records. No music center we know has ever heard of the publishers of those records; neither has the Canadian consulate in New York City. And neither, we hope, will any parents who may be out shopping for records for the family playroom.

The Day We Changed the Clock

J. Franklin Ewing

[NOTE—This brief memoir was found among the effects of the Master. I am proud to present to the world a document memorable for its profundity and pithiness. A minimum amount of editing has been done; my work has chiefly involved punctuation, and the deleting of some outmoded profanity. Otherwise, this is the document as it came from the electronic dictewriter of our Leader. The reader will learn at the end why as an anthropologist I am proud to publish this edition. J.F.E.]

10th day, 3rd Month, 1978

AN OLD MAN, I feel myself slipping out of contact with this terrestrial life. Before the end, I think I should leave some account of the stirring and decisive events I had a part in inaugurating and engineering.

If I wished to resort to that last refuge of the enfeebled ecclesiastical mind—the use of Latin—I could quote Horace: “*Non omnis moriar* (I shall not completely die; I shall leave something of myself behind me).” Of course, my monument is the greatest change in the human way of life since the Neolithic Revolution.

In 1958, after a life hitherto dedicated to monotonous mediocrity, I conceived my master idea: the International Union for the Abolition of Mornings. And this, as Robert Frost said, has made all the difference.

I well remember the exact time and place that the operative idea occurred to me. As I shall show later, the theoretical background was already provided. But on the 8:13, of a Monday morning, in April, 1958, according to the old calendar, things clicked into practical place. Incidentally, we had to take care of that old calendar, in the course of our revolution. It was only a minor casualty and had few mourners. Who ever got “Thirty days hath September, etc.” straight, anyhow?

Premature revelation of the Idea could have been fatal. When I blurted it out amid habitual commuters—reading newspapers, playing cards and otherwise employing the waste of time that the monstrous growth of urban and suburban areas had forced on man—they thought it was mildly funny. Hah! They were to learn better. For many years no one took Marx seriously, either, until some Russians took him up.

Even the learned scientist has his lighter moments. This article is from the pleasing pen of FR. EWING, S.J., widely known Fordham University anthropologist.

How serious this idea was and is, the whole world knows. The revolution has succeeded. As a matter of fact, there is something incredibly sad and corrupting about a revolution that has gained its goal. What further ideal is there to fight for—the *status quo*, perhaps? Bureaucracy has taken the place of the fiery revolutionary spirit. The Cause has dwindled to taking care of peccadillos. Perhaps this is why I am content to see this world slipping away from me. Once I knew the thrill of raising the banner of an ideal; an ideal which rebelled against the morning hangover, the damnable birds bursting with vitality and pulley-screeching song at 5 A.M., the vitamin-filled lout who exuded energy and good will at 9 A.M., the long dreary waste of life until late afternoon or early evening. This I once knew. Now there is really nothing by way of a cause, now no banners and screaming fires to lead, now no hunting out of the dissidents, no firing squads, hardly even the need for a secret police. Is it any wonder that a man of my advanced years, without a cause, willingly wishes to slip peacefully away?

But pause! Before I sink into the lethargy which is the prelude to death (and no doubt a great mausoleum, which I shall scarcely enjoy), let me gather my powers, and tell of those only years of my life which were great.

EARLY DAYS AND STAFF WORK

I shall not dwell upon the sociological background of my first activities for the Cause. Of course I had read *The Organization Man* and *The Lonely Crowd*. Of course I had an urban conditioning. Of course I was acquainted with the literature on engineering social change. I needed, and had, anthropology and a personality. How Hilaire Belloc would have gloried in me, a prime example of the Great Man in history!

As in the case of all great movements, our beginnings were small. I hired a small office in the heart of Manhattan, the citadel of anxious conformism. Ah! how comforting to establish one's command post in the very midst of the enemy's camp!

I attracted a small group of early associates, whose names are now household words. There was Harold Hunkover, who, if he were a general, would not have chest enough for his ribbons. There was Lester Late-slipper, valiant fighter for the cause, who suffered a regrettably early demise. He was slain by a band of misguided theatrical people who thought we were threatening the matinee. (Matinee, of course, has no more to do with morning than an entree has to do with the

WE LIKE SANTA CLAUS—

after all, he is St. Nicholas, even if his get-up is a little eccentric for a canonized bishop, even if people don't always recognize him as the patron saint of gifts honoring the Christ child's birthday. We would still like him, even if no one gave books at Christmas.—But they do (and how glad of it we are). Let us make a few suggestions:

THE GOSPEL STORY

by Ronald Knox and Ronald Cox

Msgr. Knox's translation of the Gospels arranged as one continuous narrative and Father Cox's commentary are printed on facing pages. The commentary tells you just what you want to know about each Gospel incident. Five maps. \$4.50

THE HOLY RULE

by Dom Hubert van Zeller, O.S.B.

A lively and affectionate commentary on the rule of St. Benedict: a wonderful present for any religious. \$7.50

THE WORLD TO COME

by Robert W. Gleason, S.J.

On that ever-fascinating subject, life after death, as it was guessed at before Our Lord's time and as we understand it now. \$3.00

AMERICAN CATHOLIC DILEMMA

An Inquiry into the Intellectual Life
by Thomas F. O'Dea

A Fordham professor on what some have called "the intellectual failure of American Catholicism." Introduction by Father Gustave Weigel, S.J. \$3.00

A GUIDE TO "THE CITY OF GOD"

by Marthinus Versfeld

A wonderful introduction to St. Augustine's great book and the great mind that produced it. \$3.00



SAINTS AND SNAPDRAGONS

by Lucile Hasley

A new collection of essays by the author of *Reproachfully Yours*—very funny, but with plenty of thought behind them. \$3.00

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Msgr. Knox on such delightful subjects as the man who tried to convert the Pope, the terrors of trying to speak French in France, detective stories. \$3.50

LUNACY AND LETTERS

by G. K. Chesterton

Essays written for the London *Daily News* between 1901 and 1911: not published in book form before, chosen now for their timeliness. Top quality Chesterton. \$3.00

LATE DAWN

by Elizabeth Vandon

Autobiography of a "modern who tried most of the usual substitutes for God—free-love, drugs, art for art's sake—before discovering the Catholic Church, to her boundless gratitude and delight." \$3.00

FROM KARL MARX TO JESUS CHRIST

by Ignace Lepp

Father Lepp left home at 16 to work for the Communists—and so, he says, took his first step toward the priesthood. A most unusual convert-from-Communism story. \$3.75

The Christmas number of Sheed & Ward's OWN TRUMPET (a very gay one) contains lots more suggestions—for children as well as grown-ups. To get the Trumpet, free and postpaid, write to Agatha MacGill at—

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beginning of a meal.) Another early comrade to whom we owe so much was a German-born American, Hans Weckuhrhasser, whose name, understandably enough, we changed to John Turnover. Among other great achievements, John took care of the alarm-clock manufacturers.

Our first tactical discussions dealt with the proper mass-media and public-relations methods to be employed. Fortunately, a whole body of literature was available which showed how to manipulate one's fellow human beings. We were a little worried by an occasional book, such as *The Hidden Persuaders*. Our worry was that someone would beat us to the punch. Happily, we got there first. Suppose the lessons of this and similar books had been employed by unworthy people! In our hands, I need not say, they were safe and directed to a good end.

FRIENDS AND FOES

Even more important than such tactical considerations (because techniques can be learned and applied without any particular use of intelligence) was our early evaluation of the possible opposition, and the strategy of the forthcoming battle. Naturally, we expected monolithic opposition from the Roman Catholic Church and the Soviet Union.

The Soviet Union acted true to form. It ran the gamut of its tricks: attacks in the UN, tirades in *Pravda*, threats of retaliation against the imperialistic, war-mongering opponents of peace and the Peoples' Democratic Governments, defense of the 24-hour clock as a Russian invention, and so on. Eventually, however, we wore them down. As no one else would do business with them during the nonexistent mornings, they gradually surrendered to reality. [Pencilled note in the margin: "I was given a very pretty medal by the U. S. Government, for having provided the Soviets something else to denounce than American foreign policy. A fringe benefit of the Movement."]

The Catholic Church was one of our slight miscalculations, since its opposition was not so monolithic. As a matter of fact, it was softened up by concessions in favor of evening Mass and new rules about fasting before Mass. We had minor delays, such as the one involving a Roman Congregation and the changing of the word "Matins" in the Office, but nothing really serious. For quite a while, too, we had trouble with Sisters who *would* bootleg a morning meditation. We had to ferret these persons out, and deal rather severely with them.

We felt, and history bore us out, that we should have no trouble with Labor. Indeed, labor leaders became our earliest and most enthusiastic protagonists. They

immediately perceived that our cause represented a great advance toward their goal of a no-hour work week. Removing half of the working hours was, they saw, a great step forward. Indeed, they wished they had thought of it themselves.

There were several groups that furnished more or less extensive opposition. One was the Greenwich Observatory, but we soon disposed of that. Every scientist realizes the necessity of change, as theories and experience advance. We convinced them that our movement was an advance. A few misguided clockmakers, not realizing what a bonanza we had created for them, were quickly reasoned into line.

During the early days, while we were building up our party system, and subsequently the world's greatest bureaucracy, small but numerous resistance groups sprang up, composed of those inferior, aberrant, deviant enemies of mankind whose misfortune it was actually to enjoy being active in the morning. Our major weapon against these persistent and obviously wrong-headed people was the threat of eugenics. In our private staff meetings, we admitted that the science of genetics was far from analyzing the complex human present, much less able to take care of the future. But in public we made appropriate use of that magic word "science." Science had produced such obvious wonders as guided missiles, automation, nuclear submarines and airplanes, better washing machines and trips to the moon. Science, therefore, was omnipotent and irresistible. Hence, when we threatened these opponents with science in the form of sterilization, they capitulated in short order.

It was around this time that we banned the song: "Oh! What a beautiful morning!" This was the last thing we banned, because we found that banning wasn't worth the effort. The positive onrush of the Movement engulfed such minor aberrations. Here also we discovered the golden sentence (from Rex Stout's *Three for the Chair*) to be inscribed over the door of every one of our Centers of Action: "The trouble with mornings is that they come when you are not awake."

Our anticipated and actual adversaries were, as it turned out, the farmers. Our revolution was inspired and managed by urbanites. But the farmers were another kettle of fish. They felt they had to milk their cows of a morning; they kept talking of morning chores. In the frank and brief spirit of these jottings, let us admit that we had to compromise with the farmers.

We also had to compromise with a large number of people around the world in "underdeveloped areas" (later a term of opprobrium, like "native," "indigenous," "tribal," and so many other words we had to eschew in global pronouncements). However, we knew the principles of applied anthropology; we set about changing current felt needs and introducing new ones. These people and the farmers slowed down the progress of the movement, but we were sure of ultimate victory. Cells, educational teams, political pressure and the secret police speeded up the advent of that victory.

Every anthropologist is familiar with the concept of the integration of culture. This, on the superficial level, means that a change in one phase of a culture inevitably



induces changes in the other phases. We were thus prepared to formulate a master plan, anticipating not only future changes of all sorts, but also the fact that everybody had to be kept busy (participation is the word). Of course, not everybody wants to be kept busy; but we knew what was better for the people.

Basically, we achieved this new world by a change in the great fetish of modern civilization—that moon-faced semi-deity known as the clock. At the same time we continued a basic cultural attitude by employing the tyranny of the clock over the lives of men.

We allowed TV producers to continue to think that the second hand really meant something. We did not discourage railroad men or airplane lines from believing that manifest destiny lay in keeping to timetables. Professors still may be defined as people who open their mouths for speech when a bell rings, and close it when another bell rings fifty minutes later. But imagine! Back in 1958 there were lectures over TV at dawn! This could not happen now. Nor do morning papers assail the droopy commuter with their bad news at a time when the human constitution is least able to defend itself.

Well, enough. We all know how basic and extensive were the changes we wrought. But the greatest consolation to me is the fact that this complete revolution ultimately sprang from a lecture on anthropology. Never again will people sneer at anthropology as an escapist science, with professors scampering away to far-off places, to get away from "it all." Never again will anthropology be associated only with the digging up of old bones. Never again will gibes about the ivory tower, or the eggheads, be heard. The impact of anthropology on the total, global human life is my monument.

As in the case of Darwin and the voyage of the *Beagle*, my great idea derived from a foreign experience. But with me, the central and explosive concept lay fallow for a number of years.

THE SEED IN THE LECTURE

One morning (ugh!) I was lecturing my apathetic students on the concept of culture, and they were patiently agreeing with me. After all, they wanted to graduate and thus have their prospects of making money improved. I told them a story. As it sounded like a story with a moral, they waited me out.

I told them about meeting a lone American in the back country of a South Sea island. This American was trying to develop a placer mine. He had a profane and low opinion of the natives around and about. He paid them good wages, better than most, but they would vanish after a few days' work. They were a lazy, shiftless, good-for-nothing lot, he said.

I tried to reason with the man. I indicated that perhaps the world was not necessarily so organized that everyone everywhere had to work from nine to five, five days a week, indefinitely until retirement. Perhaps the needs of the people were limited, and when they had made enough for these, they could quit. Perhaps this nine to five routine—the class looked up hopefully, as I paused, my mouth open.

That was the tenth time I had told the story but it was the first time I had followed it up with the electric question: Why? Why do *we* go on working from nine to five? And especially from nine to twelve? It was as simple as that. The following morning, on the 8:13, the rest was inevitable.

Racial Tension in South Africa

Roger U. Ricklefs

A COLORED MAN invented the automatic elevator; a South African Bantu (Negro from Southern Africa) usually cannot ride one. Though American-type institutions such as the Parent-Teacher Association flourish and daily life often seems tranquil, the air in South Africa is electric with the fear and tension of a totalitarian state. The authority is not that of one man, or of one party; it is rather the colossal dictatorship of one whole race over another. In the Union of South Africa, three million whites of English and Dutch descent completely dominate the lives of nine million blacks. The black knows neither freedom nor well-

being. In one area, the average white man lives to be 60; in the same area, the typical Bantu reaches the age of 36.

With more fuels and minerals than any nation in the Southern Hemisphere, the Union of South Africa has tremendous economic importance. It has more overseas trade than any African nation—much of it with the United States. Its coal is the cheapest in the world. It produces so much gold that fully one-half of the population lives off the industry. If the supply of this precious metal from the Union were to halt, businessmen and economists the world over would develop ulcers. Strategically, since the Union lies by definition in the south of Africa, its control by an unfriendly power might provide a southern beachhead for political, economic and ideological penetration into unedu-

MR. RICKLEFS, presently a student of history at Harvard, has contributed articles on political affairs to various national reviews.

America

November 29, 1958

Dear Reader:

Every year, about this time in November, Father Patrick Collins and I go over an important set of statistics. They are the annual totals of all those AMERICA readers who at the end of each year, when choosing their Christmas gifts, decide to send AMERICA to their friends.

Totals Go Higher

It is interesting to see how these figures keep climbing year after year. In 1955, 1,545 of our readers together gave 2,415 gift subscriptions to AMERICA. In 1956, a total of 2,126 persons chose AMERICA as a gift for 3,247 friends. In 1957, the totals climbed slightly higher: exactly 2,300 people sent in subscriptions for 3,464 of their friends. How high shall we go this year?

Some college presidents have adopted the custom of giving AMERICA to their faculty members as a Christmas gift. The president of a venerable Eastern college recently wrote that he had decided on AMERICA as the ideal gift for the benefactors of his institution and for certain outstanding alumni. It is decisions like these that have filled our records with figures showing how, in 1957, one person gave 50 subscriptions, another 43, a third 34, a fourth 28, a fifth 26. Four donors gave 19 subscriptions each. Six AMERICA readers gave eight subscriptions each; 20 gave five; 46 gave four, and so on. 1,744 gave one subscription.

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Yours gratefully

Phurston U. Davis, Jr.

EDITOR-IN-CHIEF

cated, turbulent Africa. With Nasser in the north and a high-tension situation in the south, it is possible that the world may see not that old dream, a Cape-to-Cairo railway, but rather that modern goal of dictators, Cape-to-Cairo totalitarianism, terror and chaos.

The friction which produces this instability derives from constant clash of black and white. The situation gets worse; South Africa is one country which moves deliberately toward increased racial discrimination. Commented one militant Government official in a policy statement: "As far as the color question is concerned, we shall continue resolutely in the course we have taken." This course includes segregation in marriage, trains, beaches, post offices, blood banks, restaurants and movies; discrimination in government, law, labor and even in the management of the natives' own land holdings.

APARTHEID HARDENS

Though the Government claims to be based on democratic principles, one-fourth of the citizens control the lives of the other three-fourths. While colored people formerly voted in 44 constituencies, they now vote in only four—and the men they elect must be white. Even if the natives do have local councils, they are often controlled by whites. They are generally considered "harmless."

Since the Bantu voice in government is small, the laws are slanted against the native. A poll tax of about one month's wages exists—only for natives. For failure to pay it, the police arrest about five per cent of the native population. Moreover, there are "pass" laws that determine in which area a native shall be at any one time. This prevents the overcongestion which might threaten white security; it causes the kind of resentment which is a threat to peace. Laws discriminating against the black man are so numerous and so severe that thousands violate them. In the city of Johannesburg alone, courts handle 100,000 native cases a year. Since these cases involve two-thirds of the black population, the stigma attached to arrest is extremely low. Given an opportunity, therefore, many natives will not hesitate to defy law.

To the colored man, democracy and decent laws are far-off luxuries. The native resents discrimination even more than the hot, cramped mines in which he is forced to work. In gold mining, whites average \$2,000 a year; blacks get \$150 and room and board—for the very same jobs.

If a man wants to escape the mine work, he can go to a Native Reserve. These are land areas set aside for the blacks as a step toward furthering geographical segregation or apartheid. Here farming is virtually the only industry. Since the Union lives off the gold industry rather than off agriculture, putting the blacks in Native Reserves tends to decrease the natives' economic importance and power. Even though it is less important, farming itself is hindered. Only about a third of the farmers have plows. Thus the native migration to the cities is not caused by the pull of greater opportunities, but rather by the push of starvation at home.

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The reason for the natives' low economic position is not racial incompetence. On the contrary, Bantu civilization is much more advanced than several others in Africa. The Bantu came down from the north upon the Bushmen and the Hottentots and conquered these inferior tribes. Though the Bantu maintain a strict standard of conduct, they tolerate differences in people. They also adopt Christianity quickly and are often fascinated by abstract thought. Only the reluctance of the whites to promote literacy and to advance education in the Bantu tribes has hindered native civilization. A black man who can read is one who can communicate with other colored men, and organize. The whites fear and combat this.

Indeed, fear is the real motivation for the discrimination against the blacks. All whites know that there are three natives for every white man. In a fair contest, the blacks would probably win control and then put the whites in the same lowly position that the colored men now occupy. The whites, therefore, do evil unto others to prevent others from doing evil unto them. To maintain unchallenged supremacy, they act sharply on threats to their position and dignity. Even when they recognize among themselves that they are wrong, the whites do not permit the natives to question their deeds in the slightest.

A BIT OF HISTORY

As a matter of fact, one of the few points of virtue which the whites can claim in their treatment of the natives is that they did not take the land away from the Bantu. The whites arrived in South Africa only shortly after the so-called "native." The Bantu took control just before the Dutch. Shortly thereafter came the British. In 1652, the Dutch used the South African harbors to rest on voyages; these can hardly be called the beginnings of a nation. In the 18th century the Dutch held a few relatively permanent settlements. In the year 1778 there was a boundary between the Hottentots and the Dutch. The natives were not subject to Dutch law; there was no colonial rule in the accepted sense. Meanwhile, the Bantu descended from the North and suppressed the Bush and Hottentot tribes. Only a few of these much-publicized aborigines still exist. In 1806 the British took control of the area; they reconfirmed their position in 1814.

The result of this relatively rapid-fire conquest of the area is that all three groups have a share. The Union is a member of the British Commonwealth of Nations—at least now. Pressure to leave the voluntary Commonwealth is exerted by the whites of Dutch descent. These men,



who dislike British humanitarian influence, have the edge in political power. And what do the Bantu have? They share the least desirable land—and they share the toil.

As the spirit of nationalism gains more and more momentum, the natives will demand more racial rights. Thus, while the whites are fairly secure now, they face nightmares ahead. Most South African authorities give the whites not more than ten years of security. Then what? To prevent disaster, the whites have three choices: suppression of natives, geographic apartheid and integration.

THREE SOLUTIONS

The first idea—to suppress the natives—is currently the most likely and the least practical. It can only create more and more bitter resentment—and lead to open bloodshed.

Many suggest geographic apartheid, such as took place in Pakistan and India. The ultimate goal of this separation would be the creation of two distinct sovereign states. Advocates of this solution claim that while it may not face the problem, it does eliminate it. But economically apartheid would be disastrous. Most areas of the Union are interdependent; indeed, the Union was founded mainly to foster necessary economic cooperation. With apartheid, trade barriers could develop and crimp commerce. Defense would be made more difficult.

Though the more idealistic advocates of the plan favor a program in which the whites would develop an independent native economy, the cost would be prohibitive. But most important of all, the two races need each other. At the present time, natives need educated white leadership; to run the industries and the mines, the whites need a large labor supply, which only the natives can supply.

This leaves only integration. The two races need each other; they must cooperate. This will be extremely difficult. Many South Africans now realize, however, that it is preferable to terror and destruction. Despite a powerful core of violent segregationists, many South Africans want racial cooperation. Almost all blacks want it and many whites are seriously questioning their Government's policy. This creates a large and growing majority of integrationists. Furthermore, since South Africa depends heavily upon foreign trade, her Government is somewhat concerned about growing humanitarian pressure from outside. Students of Anglo-American relations during the Civil War know how important this factor can be.

While integration may now be nearly impossible, it could eventually succeed. If enough domestic and foreign pressure can be exerted upon the Government, the Administration may bend. If not, it may be replaced, and it knows this. As the Bantu now have no means to organize effectively, the whites have what amounts to a stay of execution. If they do not make good use of it, they will probably not receive the natives' pardon. But if they can fully realize that tolerance is necessary, there is hope.

State of the Question

ARE CHRISTIANITY AND FREEMASONRY COMPATIBLE?

The publication on November 7 of a book, *Christianity and American Freemasonry* (Bruce, \$3.75), by an American Catholic, William J. Whalen, prompted one of America's editors to undertake an extended discussion of the book and of the constantly recurring question: "Why can't a Catholic—or any Christian—be a Mason?"

As THE GRANDSON of a 32nd-degree Mason, I was entitled even in early youth to membership in several organizations allied with the Masonic order. So far as the Masons were concerned, the fact that my father had become a Catholic, and that I was a Catholic, would not have prevented me from entering the Masonic order itself when I reached the age of 21. However, when I joined the Jesuit order, I lost all hope of ever attaining to my grandfather's eminence. After that fateful decision, I could advance only as far as the 17th degree in the Scottish rite of Freemasonry, because candidates for the 18th degree of the Rose Croix promise never to admit into a chapter of the Rose Croix anyone who is or has been "a monk or Jesuit, or is an atheist." As a Catholic, of course, I had always been forbidden membership in the Masonic lodge, under pain of excommunication.

This was about all I knew on the subject of Masonry until the appearance of William J. Whalen's book, *Christianity and American Freemasonry*. For the first time in 50 years an American Catholic has brought out a complete book showing why Christians should not be Masons. Some Masons will probably leave their lodges when they read this book, but, on the other hand, some Catholics will find certain of their wilder ideas about Masonry shattered. I found, when I checked with the basic Masonic books and the literature on the subject, that Mr. Whalen has produced a very accurate account of Masonry.

Actually, there isn't much that is new in the book. Arthur Preuss went over most of the same ground in this country in 1908. Walton Hannah and others did the same in England. Recent non-Catholic books have arrived at much the same conclusions as those reached by Mr. Whalen. This is especially true of certain books published by the Lutheran Concordia Press in St. Louis.

Most Masons will probably ignore Mr. Whalen's book, but there is some danger that misguided zealots on the Catholic side will start waving it about in a frenzy. They should take note of the fact that Mr. Whalen keeps to his avowed principle: "When we deny the compatibility of the lodge and the Christian faith, we do not question the sincerity of Protestant Masons, but their consistency." No Catholic could complain, I am sure, if someone wrote a book like this questioning the consistency of Catholics who try to be, in the religious line, both Catholics and something other than Catholics. This seems an opportune time to make very clear that the difficulties about Masonry are basically religious ones.

The Scope of the Thing

The value of Mr. Whalen's book is that it gives up-to-date statistics about Freemasonry and that it is a factual account—far superior to the work of Arthur Preuss in every way and, blessedly, only one-third as long.

We learn, for example, that one out of twelve American men is a Mason. All of America's four million Masons belong to local Blue Lodges. In 1957 there were 16,000 Blue Lodges in the country, distributed throughout 49 Grand Lodges (one to each State, with a separate one for the District of Columbia). About one out of four Masons elects to go higher, into what are called the Scottish and the York rites. But neither rite constitutes an integral part of the Masonic order and neither is officially recognized by the Grand Lodges. In other words, at a lodge meeting nobody wears insignia of higher degree than the third or Master's degree, the highest of Blue Lodge Masonry, and the Grand Master of the lodge is the highest-ranking official. The Scottish and York rites will have their own councils, chapters and consistories

over and above the basic Blue Lodge meetings, to confer the many degrees of their rites.

It is interesting to note that beyond the 32nd degree of the Scottish rite (or its equivalent in the York rite, Knight Templar) there is a 33rd degree which is purely honorary and for a limited number of 32nd-degree Masons who have distinguished themselves as Masons. Mr. Whalen counts 4,300 members who were 33rd-degree Masons in 1949. These included then President Harry S. Truman, Gen. Douglas MacArthur, FBI Director J. Edgar Hoover and our present Chief Justice of the Supreme Court, Earl Warren.

The largest body within American Freemasonry is the membership of the Royal Arch degree, which is about halfway up the York ladder (800,000). There are about 400,000 Knights Templar, top rank in the York rite, in 300 Commanderies in the United States, Mexico, the Philippine Islands and the Canal Zone.

Approximately three million Masons with their families and friends, women and children, are enrolled in some 60 allied Masonic organizations. There are 781,000 Shriners (Masons of 32nd degree and their peers of the York rite, the Knights Templar). This high-ranking fraternity supports 17 hospitals for crippled children, and annually raises \$6.5 million for this purpose. Blue Lodge Masonry has two "fun" organizations, the Grotto (formerly known as the Mystic Order of the Veiled Prophets of the Enchanted Realm) with 103,000 members and the Forests of the Tall Cedars of Lebanon with half as many members.

Organizations admitting women include the White Shrine of Jerusalem (180,000), the Order of Amaranth (84,000), Job's Daughters (85,000 girls) and the Rainbow Girls (142,000). Masons who are active or retired officers of the U. S. armed forces can join the National Sojourners (about 14,000 members); enlisted men can join the Square and Compass clubs. The Acacia fraternity has 17,000 active members on 44 campuses.

One reason why the Church is against Masonry, and why all Christians should be, is the simple fact that the Masonic oaths are violations of the Second Commandment of God. This is just as true of English and American

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Masonry as it is of Grand Orient Masonry, the Latin and European branch which most other Masons do not recognize and which has been, of course, the form which the Popes primarily referred to when they spoke out against Masonry.

The Church must oppose American Freemasonry because the very first oath of the first Masonic degree "takes the name of the Lord in vain." In that oath, as in most subsequent solemn Masonic oaths, the candidate solemnly calls upon God to witness his promise to keep the Masonic secrets about to be revealed to him, and he agrees to the most horrible mutilations if he reveals the secrets. But what are the secrets? In the early Masonic degrees, only trivial things like secret grips, passwords and lodge rites. To call on God with an extrajudicial oath about trivial matters is simply to take the name of the Lord in vain. Most Masons would probably object that it is carrying things pretty far to make a charge like that, but that is what theologians would have to say about the facts, following the teaching of the Church about the Second Commandment. And that leads to the second basic difficulty about Masonry.

Secret Society

The law of the Church states (Canon 684): ". . . they [the faithful] must beware of associations which are secret, condemned, seditious or suspect, or which seek to evade the legitimate vigilance of the Church." In fairness to Catholics, Masons should try to realize that the Church claims to have God-given jurisdiction over matters of faith and morals. An oath, therefore, to keep secret matters that pertain to faith and morals would be, from the Church's point of view, an encroachment upon her legitimate authority (and Masons do generally define Masonry as a system of morality veiled in allegory and illustrated by symbols). This is the basic religious reason why secret societies are condemned, not only by the Catholic Church but also by the Free Methodist Church, the Wesleyan Methodist Church and the General Association of Regular Baptist Churches. Quakers, Mennonites and the United Brethren in Christ are against the taking of any oaths; hence they are also opposed to Masonry. But most Baptist and Methodist denominations, as well as the Pres-

byterians since 1925, do not legislate for local congregations on such matters as membership in lodges, and so it is that, according to some writers, 90 per cent of U. S. Methodist clergymen belong to the Masonic order.

Mystery Religion

But even if Masonry were not a secret society with oaths like the ones we have mentioned, it would still be objectionable from the Church's point of view. Why? Because Masonry in its basic degrees is at least indifferent to Christianity, and probably inimical to it.

Whatever the religious doctrines of the Masonic lodge are—they may be two, belief in God and in an afterlife, or they may be modifications of these two points which in some places can ultimately amount almost to nothing—there is no place in the Masonic outlook for the Trinity, the fact of man's fall, the Incarnation or the Atonement. In fact, there is the greatest care to keep mention of Christ and anything specifically Christian out of the Masonic rite in order that Jews as well as Gentiles of all kinds may feel that they are equal brothers before the Grand Architect of the Universe.

True, American Freemasonry rejected the Grand Orient when that rite rejected God, but there is no question, for any Mason, of the necessity of baptism in order to attain the light and salvation. The "light" is attained in Masonry through knowledge of pre-Christian "truths." St. John the Evangelist is mentioned in Masonic ritual because Masons see in his references to "the light" a continuation of the teaching about light which goes far back beyond Christianity. However, around the fact of God's existence and the afterlife, Masonic ritual weaves a rite taken largely from early mystery cults of sun worship together with the death and resurrection of Hiram Abiff. This is an Old Testament character who is barely mentioned in the Bible. His assassination and his subsequent return to life have been invented by Masonry and elaborated into its central allegory. Thus, it is not through the death and resurrection of Jesus Christ that Masons attain to the light, but through the death and resurrection of Hiram Abiff. Masons should not be surprised that the Catholic Church takes a dim view of this approach to "the light."

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R 29, 1955

The Church is bothered, too, by the fact that Masons have temples with altars, sacred books, candles and a ritual. Masonry has its system of morals and dogma as well; the basic textbook for Scottish rite Masons of the Southern Jurisdiction (a tome of 861 pages in my copy of the original edition) is entitled *Morals and Dogma*. All this certainly looks to the Church like a religion and a theology. Masons usually deny that Masonry is a religion, but they surely must see that a Church that claims to be the only authentic Church founded by Christ cannot allow its members to worship at any other altar than her own.

These ritual problems, and the absence of the Trinity and the Incarnation, may not present difficulties for modernist Protestants, Unitarians and Jews, but they should create problems, and do, for many Reformation Protestants, who look in vain in Masonic ritual for their own Protestant theological positions—man's total depravity, salvation by faith alone, the priesthood of all believers, the all-sufficiency of the Bible and the private interpretation of Holy Scripture.

Thus, the Missouri Synod and the Wisconsin Synod of the Lutheran Church refuse communion to anyone who has not renounced the lodge; the Swedish Augustana Synod will not allow its pastors to be Masons; the American Lutheran Church officially rejects any fellowship with Masonry, which it regards as "anti-Christian." The Assemblies of God take the same position, and the Church of the Nazarene also outlaws lodge membership. The Christian Reformed Church (Calvinist) is unequivocally opposed to all secret societies. Neither Seventh-Day Adventists nor Jehovah's Witnesses may join the lodge.

The feeling of all these religious groups is that Masonry deserts faith and revelation in order to found a religion based on naturalism and rationalism—a deification of reason. Theodore Graebner expressed a fundamental Lutheran difficulty when he stated: "There is no escape from the conclusion that Masonry promises all of its members that they will find a higher, better religion in the lodge than is offered by the Christian Church" (*Is Masonry a Religion?* Concordia, 1946, p. 24). And the *Lutheran Cyclopedia* says: "... Freemasonry in England and the United

States has always called itself a supporter of the morality and doctrine of the Protestant Church. Very few candidates realize that they are joining an organization which is essentially antagonistic to the Christian belief in the inspiration of the Bible and the divinity of Jesus Christ" (p. 392). How Episcopalians and Anglicans can be Masons is a puzzle that the Archbishop of York (not a Mason) could resolve only by appealing to the fact that the Archbishop of Canterbury is a Mason. The Archbishop of Canterbury has not yet explained his adherence to Masonry, despite persistent prodding by members of his own clergy.

Plot Against the Church

Some Masons may feel that it is neither just nor charitable that I should be talking about things they have vowed to keep secret. However, everything I have written—just as everything Mr. Whalen writes—is now public knowledge and has been for some time. The books and rituals are available in at least certain public libraries and even in bookstores of large cities. I agree with Mr. Whalen that an organization of four million men can hardly keep everything secret in a country like this and in times like these. I hope the Masons I do not know will realize, like the Masons I know, that my concern is entirely for truth and justice, with charity for all of them.

Most American Masons do not get beyond the third degree of Blue Lodge Masonry (Master Mason). They tell their Catholic friends that the lodge does not bar Catholics from membership, and that they have never heard anything against the Catholic Church in their lodges. They are very likely telling the truth. Discussion of politics and religion is outlawed in Blue Lodges. But the Scottish rite is not bound by this law and the anti-Catholic propaganda which can be traced back to Freemasonry in this country usually comes from the Southern Jurisdiction of the Scottish rite.

It is not until one reaches the 30th degree that "plotting against the Church" really comes out. Most Masons in this country below that degree do not seem to know that in the ritual for that degree a papal tiara is pierced by a sword and trampled on—and not only the tiara but a royal crown as well—

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with statements we shall not reprint here, out of deference to gentlemen like my grandfather, who probably regarded the whole ceremony just as sincerely as they regarded everything else they ever did.

Perhaps today most high-ranking Masons look on the ceremony as an out-moded rite that survives only as an obscure action which is not to be taken too seriously. But they surely cannot be surprised that the Church takes it seriously after having had so much trouble with individual Masons and Masonic groups since the order was founded in 1717. Canon 2335 of Church Law reads: "Those who give their names to the Masonic sect, or to other associations of the same kind, which plot against the Church or legitimate civil powers, incur by that very fact an excommunication which is reserved, in a simple manner, to the Holy See."

Most American Masons probably know nothing about the historical anguish of the Popes that lies behind the wording of that canon, nor do they really understand the earnest striving of certain high Masons to achieve a

purely secular society. That process of secularizing constantly goes on. Some American lodges work very hard for abolition of parochial schools. This is public knowledge today, as anyone can learn from the pages of *New Age*, the Scottish rite Southern Jurisdiction publication, and from the public actions, including court actions, of lodges in Oregon, California and Michigan. The public record of Masonic lodges in support of easy divorce laws is evidence of the striving for a purely secularistic society.

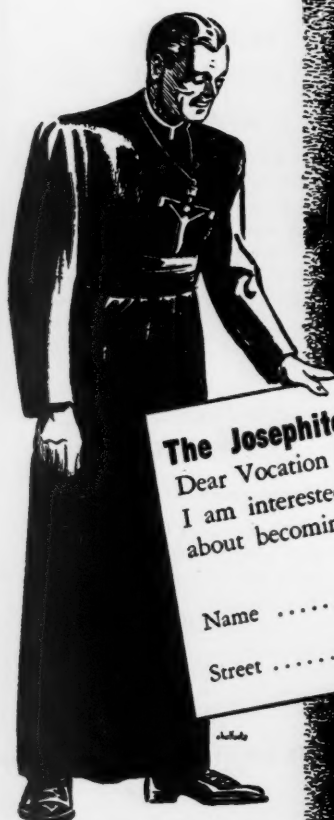
Regrets

Mr. Whalen has wisely based his book on the religious points we have just discussed. He mentions that American Masonry, unlike English Masonry, discriminates against Negroes (Negro lodges are considered irregular by white lodges). This, however, like Masonic discrimination against cripples, is a matter for regrets rather than censure. After all, a strictly private organization does have a certain legitimate control over its membership. The Masonic work in other countries for suppression of re-

ligious orders, especially of the Jesuits, causes me to feel something more than regret, and I turn with relief from events like those of 1910 in Portugal to contemplation of the fact that some of America's finest gentlemen are enrolled in American Masonic lodges.

Doesn't the oft-made point remain, however, that a thoughtful Christian cannot be a thoughtful Mason? There is no question here of the sincerity of people who try to be both Christians and Masons. It's simply that there is a nagging suspicion about the objective consistency between Christianity and Masonry — between supernatural, revealed religion and the "religion" of reason and naturalism. The promise of preference and social advantage that draws so many to Masonry must be weighed against the promises of Christ. I have no doubt that in spite of his having slashed a papal tiara, my grandfather was given a chance to embrace Christ and that if he did so he does not now spin in his grave at the sight of his Jesuit grandson, but rather rejoices in the light we both share.

WALTER M. ABBOTT



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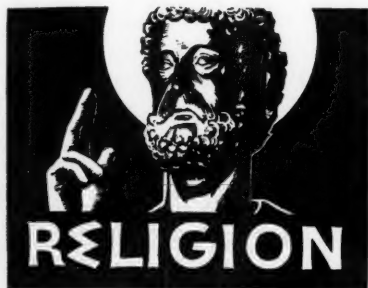
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Have you ever considered seriously the practical importance of having a basic fare of religious books to maintain a balanced diet in your reading? If you turn the pages of *A Father Faber Heritage* (Newman. \$4.75), edited by Sr. M. Mercedes, S.N.D. de Namur, you will discover an enlightening section (pp. 269-281) that explains "about 26 reasons why . . . a person beginning the spiritual life with a taste for reading has a much greater chance of advancing and persevering than one who is destitute of such a taste." This splendid anthology presents and preserves about 100 selections from eight of the ascetical books—some out of print—of Fr. Frederick William Faber, an associate of Cardinal Newman and for decades an eminent writer on spiritual subjects.

The Little Flowers of St. Francis (Hanover House. \$3.95) is a completely new English version of an early Italian masterpiece, a spiritual classic and a recent addition to the reading program of the Great Books Foundation. The modern rendition of the original Latin text, written by Fra Ugolino in 1327, is the work of Raphael Brown, a specialist in Franciscan literature. He also gives an objective appraisal of the latest research about the author, the background and the contents.

The reasons for the wide appeal and lasting merit of another spiritual classic, *Autobiography of St. Thérèse of Lisieux* (Kenedy. \$4.50), are clearly evident in the keenly sensitive translation of the late Msgr. Ronald Knox. Few writers

can compare with the Carmelite saint in describing, with an immediacy that springs from personal experience, the detailed practice of the supernatural virtue of charity. Her "little way of love" admits of broad applications in the development of a clean capacity of the soul for the perfect worship of God even outside cloister walls.

Several new books give inspiring insights into the deeds and doctrines of the God-Man of Galilee. In his latest work, *Life of Christ* (McGraw-Hill. \$6.50), Bishop Fulton J. Sheen presents a vivid picture of our Lord as a living reality in the lives of His followers in the world today. Another impressive volume on the same sublime theme is *The Life of Christ* (Newman. \$12.50), by Andrés Fernández, S.J., translated by Paul Barrett, O.F.M.Cap. Widely acclaimed in Europe for its accurate scholarship and colorful portrayal of the Saviour, it is now available to English readers in an attractive format and with abundant illustrations and maps.

Jesus Lived Here (Morrow. \$10), with a text by Paul Bruin and superb photographs by Philipp Giegel, offers practically all the benefits of a pilgrimage to the Holy Land. A facile writer and a camera-artist have collaborated on a realistic visualization of the old aspect of Palestine in accordance with the chronology of Christ's life. A serviceable book especially for students or a study-club is *The Gospel Story* (Sheed & Ward. \$4.50). The narrative of the Evangelists appears on the left-hand pages in the version of Ronald Knox and on the opposite pages is the lucid commentary of Ronald Cox on the sequence of events during the sojourn of the God-Man on earth.

A study of the Scriptures under competent guidance can be of great assistance in acquiring a more thorough knowledge of Christ and His teachings. *What is the Bible?* (Hawthorn. \$2.95), by Henri Daniel-Rops, can serve as an instructive introduction to the Church's doctrine on the inspired word of God in

the Old and New Testaments. The author's concise and intelligible explanations of the nature of inspiration, the canon of the Scriptures and related subjects can whet the appetite for further study. *The Christian Approach to the Bible* (Newman. \$4), by Dom Celestin Charlier, is an exhortation on the importance of the frequent reading of the Scriptures and a guide to a better appreciation of them.

The Gospel of St. Luke (Newman. \$5.75) is a precise analysis and exposition of the Third Gospel from a literary and a devotional standpoint by Joseph Dillensberger. It is rich in provocative spiritual thoughts. The latest addition to the Stonyhurst Scripture Manuals is *The Acts of the Apostles* (Newman. \$3.50) with a line-by-line commentary by C. C. Martindale, S.J. The distinguished editor has perceptively ana-

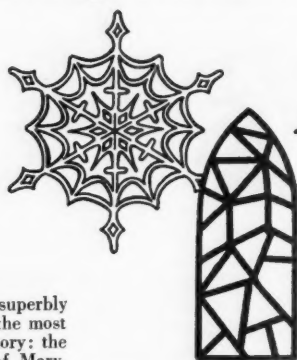
Every six months America casts an eye back over the flood of books which have just been published. Most of the books mentioned here have been reviewed at some length in our weekly issues. However, we have added other titles here, too. Our heartfelt thanks go to the compilers of this semiannual roundup.

lyzed the dynamic drama of the lives of the early Christians in a thoughtful introduction and comprehensive notes.

Christian Life in Action

There are several noteworthy volumes dealing with doctrinal and moral subjects. *The Inner Life of Worship* (Grail. \$4.50), by Charles M. Magsam, M.M., is a stimulating discussion for the laity of their privilege of participating by their sacramentally sacrificial lives in the mediatorial work of the Redeemer. The author stresses the fact that all external manifestations of our love of God in words, actions, music and art should, to be meaningful and meritorious, pro-

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In the pages of *The World to Come* (Sheed & Ward, \$3), by Robert W. Gleason, S.J., is a refreshingly new approach to the perennial topics of death, judgment, purgatory, hell and heaven. This thoughtful book is highly commendable for its conciseness in presenting theological truths in a palatable form for mature readers. Edited by Hugo Rahner, S.J., *The Parish* (Newman, \$2.75) contains a series of essays by prominent European theologians. This practical investigation of the historical, theological, liturgical and sociological aspects of the parish offers interesting reading to both clergy and laity. An impressive synthesis of the scientific strides made in research about Mary, the Maid and the Mother, is presented by C. X. Friethoff, O.P., in *A Complete Mariology* (Newman, \$4.50).

Two distinguished American theologians, John C. Ford, S.J., and Gerald Kelly, S.J., have collaborated on the first volume of a contemplated series, *Contemporary Moral Theology* (Newman, \$4.50). While this authoritative commentary is of special interest to priests and seminarians, it can also be read with profit by men and women in the professional fields of law, medicine, psychiatry and sociology. *The Catholic Viewpoint on Marriage and the Family*

(Hanover House, \$3.50) is a sound, compact explanation of the Church's teachings on the sacrament of matrimony by John L. Thomas, S.J. This enlightening book will be helpful not only to members of the Church but to non-Catholics seeking information on this subject. Priests are sometimes asked by the laity where they can obtain an Ordo in English with information about the proper parts of the Mass of the day. *The Mass Year* (Grail, 35¢) gives all these facts and also a series of reflections on the Sacrifice of the Mass.

In The Steps of the Master

There are many excellent biographies of exemplary followers of our Lord to provide persuasive motives and factual methods of living the wholehearted Christian life. From the available materials in Scripture, history and the traditional documents of the Fathers of the Church an attractive picture of the Mother of God is drawn by Melanie Marnas in *My Lady Miriam* (Newman, \$3.75). Great care has been exercised in delineating the political and social framework in which the sacred drama of Mary's life unfolded.

An experienced writer of short stories, S. M. Johnston, has taken the central facts in the life of St. Angela Merici and woven them into an interesting, fictionalized biography, *Cameo of Angela*, (Franciscan Herald, \$3.50). This holy Italian woman was the foundress of the religious Order of St. Ursula. Her spiritual daughters, commonly known as the Ursulines, have been prominent in the field of education for more than 400 years. A product of careful research, *To the Other Towns* (Newman, \$4.50), by William V. Bangert, S.J., is the glowing account of the life of Blessed Peter Faber. This is the long-needed biography in English of the genial priest who was an associate of St. Ignatius in the formation of the Society of Jesus. St. Francis de Sales (Bruce, \$2.95), by Katherine Brégy, and *A Man of Good Zeal* (Newman, \$3.75), by John E. Beahn, are two well-written, compact studies of the life of the Bishop of Geneva in the early 17th century. Versatile is the word to describe the career of the patron saint of Catholic writers, who was an eloquent preacher, tireless pamphleteer, writer of treatises on the supernatural life, zealous priest and bishop, and cofounder with St. Frances de Chantal of the Visitandine nuns.

A Way of Mercy (Vantage, \$3.75), by Sr. M. Beata, relates the fascinating details in the life of Mother Catherine McAuley, the foundress in Dublin of the Sisters of Mercy. This remarkable

woman was an educator, social worker and a pioneer in the field of nursing. It is interesting to note that "five Sisters of Mercy were on their way to Crimea before Florence Nightingale had signed a contract with the War Office." The charming character of the Curé of Ars and the unusual incidents in his edifying life offer all the ingredients of a stirring story to the capable writer. A warm-hearted evaluation of St. John Baptist Vianney is found in the detailed documentary of Lancelot Sheppard, *Portrait of a Parish Priest* (Bruce. \$3.50). An exceptionally accurate and complete reference book for a library or home is *The Saints* (Hawthorn. \$12.95), edited by John Coulson. This biographical dictionary contains the work of 59 experts in more than 500 pages.

Very appropriately in this centennial year of the foundation of the Congregation of St. Paul, two excellent biographies appear, one on the first Paulist and the other on an outstanding mem-



ber of recent years. In a definitive and appealing fashion, Vincent F. Holden, C.S.P., tells the story of the life of Fr. Isaac Hecker in *The Yankee Paul* (Bruce. \$6.95). Here are narrated all the essential details of Hecker's days as a non-Catholic, a convert, a Redemptorist and finally as founder of the new community of priests dedicated to the conversion of America. Since this volume closes with the return of Fr. Hecker to the United States in 1858 after he had received papal approval of his work, it is confidently expected that a later book by the same able writer will complete this authentic story. *James Gillis, Paulist* (Doubleday. \$3.95), by James F. Finley, C.S.P., relates the facts of the life of the zealous priest, who was editor of the *Catholic World* for 26 years, preacher, teacher, lecturer, columnist and retreat master.

States of Life

In the field of vocational literature, there are some attractive volumes for priests, religious and laity. *The Catholic Priesthood* (Newman. \$7) contains a

valuable collection by Msgr. Pierre Veuillot of some memorable documents of Pope Leo XIII and each of his successors on various aspects of the sacerdotal vocation. This English translation of the papal instructions proposes inspiring material for spiritual reading and meditation. A bishop and 20 priests, brothers, sisters and lay persons tell the stories of their vocations and describe their personal experiences in foreign fields in *Why I Became a Missioner* (Newman. \$3.25), edited by Rev. G. L. Kane.

I Met a Traveller (Farrar, Straus & Cudahy. \$3.50), by Kurt Becker, S.J., is a truly thrilling story of the career of Fr. Thomas Phillips, S.J., who was forced to relinquish his successful mission in Shanghai, imprisoned by the Red Chinese and finally expelled from the country. Another absorbing tale of the tragic sufferings and sorrows of Catholic missionaries in China is related in *But Not Conquered* (Newman. \$3), edited by Rev. B. T. Smith. Six Columban Fathers tell of their apostolic work for souls in the Far East before their expulsion by the Communists.

The best source of information about life in the convent can be found in the personal statements of sisters, who are actually striving for perfection in the cloister. Rev. George L. Kane in *Melody in Your Hearts* (Newman. \$3) has collected the views of 13 religious nuns of various congregations, expressing objectively and inspiringly the multiple details of the true nun's story. A noteworthy book in a generally neglected area is *The Mystery of Love for the Single* (Franciscan Herald. \$3.75), by Dominic J. Unger, O.F.M.Cap.

What Rev. Leo J. Trese has done so superbly for priests in his previous books he now does for the laity in *More Than Many Sparrows* (Fides. \$2.95). His is a remarkable facility in spelling out the means of supernaturalizing the details of daily living. A wealth of practical information on the modern ideals and problems of marriage and home life are stored in *The Family Clinic* (Newman. \$3.95) by John L. Thomas, S.J. This is not a dry-as-dust exposition of theories, but a series of questions and answers that deals with actual case histories. In *Saints and Snapdragons* (Sheed & Ward. \$3), Lucile Hasley offers a Catholic laywoman's wise and witty observations on the contemporary scene. All her shrewd comments on persons, places and things are consistently novel and original, but her delightful essays on "togetherness" and "positive thinking" are capital.

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Karl Bihlmeyer's *Church History: Christian Antiquity* (Newman, \$8.50), the first of three volumes, has just been translated from the 13th German edition. It covers the first seven centuries in superb fashion, maintaining an admirable balance between internal dynamism and external circumstances. It is concise, accurate and objective.

E. E. Y. Hales' *The Catholic Church in the Modern World: A Survey from the French Revolution to the Present* (Hanover House, \$4.50), a Catholic Book Club selection, begins with what Macaulay called the fourth great onslaught upon the Church, the Enlightenment, and concludes with a summary description of the many storms which the Church has surmounted during the century since Macaulay died.

Christopher Hibbert's *King Mob* (World, \$4.95) graphically outlines the fearful Gordon riots of 1780, which were set in motion by a neurotic member of Parliament in protest against a very modest Catholic relief bill. Henry J. Koren's *The Spiritans* (Duquesne U. \$6.50) ably recounts the trials and triumphs of the Congregation of the Holy Ghost, one of the largest male congregations in the Church, during the past 250 years.

This year marks the centennial of the birth of Theodore Roosevelt and the famous series of debates between Lincoln and Douglas prior to the Civil War. The latest volume in the New America Nation Series, George E. Mowry's *The Era of Theodore Roosevelt* (Harper, \$5), is particularly valuable for the Roosevelt-Taft relationship in the first decade of our century, an era of great

intellectual and political ferment. Created Equal: *The Complete Lincoln-Douglas Debates of 1858*, edited by Paul M. Angle (Chicago U. \$7.50), offers a fine historical background and the complete texts of the major speeches in a hard-fought political campaign that centered on the problem of slavery in the territories.

Douglas Edward Leach's *Flintlock and Tomahawk: New England in King Philip's War* (Macmillan, \$6) recalls the desperate but futile effort of the Indians to resist the white advance into New England in 1675. Cornel Lengyel's *Four Days in July: The Story behind the Declaration of Independence* (Doubleday, \$4.95) is an excellent, imaginative account of the deliberations that preceded the risky action of categorically rejecting British authority.

Herbert T. Wade and Robert A. Livey's *This Glorious Cause* (Princeton U. \$5) is a stirring and heart-warming account of the adventures of two company officers in Washington's army. The two

—Topnotchers in History—

King Mob

by Christopher Hibbert

Church History: Christian Antiquity.
Vol. I.

by Karl Bihlmeyer

The French Nation: From Napoleon to Pétain

by D. W. Brogan

Created Equal: The Complete Lincoln-Douglas Debates of 1858
Paul M. Angle, ed.

The Catholic Church in the Modern World

by E. E. Y. Hales

men, a shoemaker and a carpenter, give their untutored versions of Bunker Hill and Saratoga. *Times of Trial: Great Crises in the American Past* (Knopf, \$5.95), edited by Allan Nevins for *American Heritage* magazine, ranges over our whole history in a series of short dramatic pieces that point up our leadership failures in periods of agonizing confusion.

Mari Sandoz's *The Cattleman* (Hastings House, \$6.50), latest addition to the American Procession Series, deals expertly with the expanding cow empires in the Texas-Montana area and debunks idealized concepts of cowboys. Dee Brown's *The Gentle Tamers* (Putnam, \$5) views the Old West from the viewpoint of those rugged and resourceful women who could drive oxen as well as teach school and sew a fine seam.

Richard Moody's *The Astor Place Riots* (Indiana U. \$5) centers around the long-standing rivalry of two actors

which culminated in a mob attack on the Astor Place Opera House in New York. Thirty-one persons were killed before troops restored order. Frank Freidel's *The Splendid Little War* (Little, Brown, \$8.50) combines 308 remarkable photographs and eye-witness accounts in an unusual documentary of the almost forgotten Spanish-American War. Yellow fever took the lives of almost as many men as died in the actual fighting.

Forces at Work in Europe

By way of introduction to Europe, we note the centennial of Charles Darwin's *On the Origin of Species*. A modern critique of the theory of evolution is Loren Eiseley's *Darwin's Century* (Doubleday, \$5). Darwin's work created quite a sensation when it first appeared, but its limitations, particularly in the field of genetics, are now generally recognized.

Salvador de Madariaga's *Spain: A Modern History* (Praeger, \$7.50) is a re-issue of an earlier work; it has been brought up to date to include the Civil War and an educated guess on the future prospects of the country. Madariaga has some harsh things to say about Republican policy—and General Franco. He laments the absence of a strong Center Party that might have prevented the revolts of 1934 and 1936.

D. W. Brogan's *The French Nation: From Napoleon to Pétain* (Harper, \$4.50) is required reading for a proper understanding of De Gaulle's achievement in uniting France and inaugurating a different political way of life for a most talented people.

Russia is represented this season by two revealing volumes. Alan Moorehead's *The Russian Revolution* (Harper, \$5) is reported to be a clever piece of journalistic literature. The author possesses no basic qualifications in the field of Russian history, and generally follows the conventional experts who write in English. His account of Lenin's devious dealings with the Germans shatters the Communist myth of Lenin as a great hero of history. *The Soviet Cultural Scene, 1956-57*, edited by Walter Z. Laqueur and George Lichtheim (Praeger, \$3.75), is based on original sources and presents an authentic account of the highly regimented political, social and cultural life in Russia and the satellite countries.

Sheila Birkenhead's *Peace in Piccadilly: The Story of Albany* (Reynal, \$4) is a fascinating life-story of a great London house, apartments of which were later rented by such national figures as Byron and Gladstone. Leon Wolff's *In*



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Flanders Fields (Viking, \$5) presents a critical review of heavy British losses around Ypres in World War I. The circumstances were vastly depressing—trench warfare at its worst—and Haig's generalship was, in fact, mediocre. P. H. Kemp's *Key to Victory: The Triumph of British Sea Power in World War II* (Little, Brown, \$6) is a popular semi-official one-volume account of successful British naval operations. It stresses the importance of continuing naval power to the security of the West.

Gerhard Ritter's *The Schlieffen Plan* (Praeger, \$5.50) presents the full text of Schlieffen's military testament and evaluates it as little more than a gambler's belief in the virtuosity of sheer audacity. Richard Barkeley's *The Road to Mayerling* (St. Martin, \$6) establishes as many of the facts as the contradictory evidence permits regarding the mysterious deaths of Crown Prince Rudolph of Austria and Mary Vetsera in the imperial hunting lodge south of Vienna.

Ernest Barker's *Social and Political Thought in Byzantium* (Oxford, \$4.80) covers the history of the empire from the 6th to the middle of the 15th century, underscoring the correlation of religion and polity. Translated texts on social and political themes are supplied with valuable commentaries.

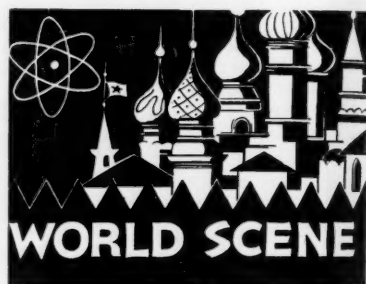
Fayez A. Sayegh's *Arab Unity: Hope and Fulfillment* (Devin-Adair, \$4) is a particularly timely and objective review of Arab striving for unity from the period of Ottoman domination, prior to World War I, to the foundation of the United Arab Republic last February. Millar Burrows' *More Light on the Dead Sea Scrolls* (Viking, \$6.50) sums up the discussions and conclusions of the past three years. The major agreement is that the scrolls present no threat at all to the uniqueness of Christ. *The Ancient Library of Qumran and Modern Biblical Studies*, by Frank M. Cross, Jr. (Doubleday, \$4.50), offers a highly competent review of the work on the scrolls during the past decade. Particularly important is the evident contrast between the Essene faith and Christianity.

Paul Herrmann's *The Great Age of Discovery* (Harper, \$6) is a popular survey of the major explorations from Columbus through Henry M. Stanley and their vitalizing impact on the somewhat decadent civilization of Europe. Joseph Wechsberg's *Avalanche!* (Knopf, \$4) dramatically recalls two murderous avalanches, the worst in the history of Austria, which cost 57 lives in the tiny village of Blons in 1954.

Thor Heyerdahl's *Aku-Aku* (Rand,

McNally, \$6.95) is a popular account of the origin and significance of the large stone statues on Easter Island in the far Pacific and a first-rate adventure story. Richard Hough's *The Fleet That Had to Die* (Viking, \$3.95) is a vivid account of the voyage of an obsolete Russian fleet from the Baltic to Asian waters, where it was destroyed by superbly trained Japanese squadrons in the battle of Tsushima in 1905. Lord Russell of Liverpool's *The Knights of Bushido* (Dutton, \$5) reviews the record of Japanese war atrocities, the inevitable price of losing touch with humanity because of an ideology that robbed the soldier of personal responsibility and his victims of their human rights. Lester S. King's *The Medical World of the 18th Century* (Chicago U, \$5.75) features a series of essays on outstanding medical personalities and events.

JOHN J. O'CONNOR



A novel, strange to say, provides the best introduction to this section on world problems as reflected in books of the past six months. *The Ugly American* (Norton, \$3.75) was written by two observers, William J. Lederer and Eugene Burdick, to plead for more able administrators of our foreign-aid program. Fictional in form, to avoid possible libel action, it portrays ineptitude in high places in Southeast Asia. The character who provides the book's title is an engineer who honestly tries to accomplish some good, but encounters opposition from his superiors and associates. This is not a sweeping denunciation of all foreign aid but a warning that our foreign policy in the undeveloped countries is still far from hitting the target, particularly at the human level.

In the category of proddings by the impatient we can place Thomas K. Finletter's *Foreign Policy, the Next Phase* (Harper, \$3.50). The former Secretary of the Air Force is not stinting in his broad recommendations as to how we can do our job—economically, politically and strategically—better than we presently are doing it. These observations were presented originally in lec-

tures sponsored by the Council on Foreign Relations. The same council has also sponsored *The United States in World Affairs, 1957* (Harper. \$5.50). Edited by Richard P. Stebbins, this reference work is the latest in a series.

One notable phenomenon of the publishing world during the past six months is the number of books presenting military planning as a determinant in foreign policy. *Strategic Surrender*, a relatively inoffensive study of the four major surrenders in the last war, by Paul Kecskemeti (Stanford U. \$5), got free advertisement when it was mentioned by a Washington correspondent in connection with alleged official studies on possible U. S. surrender to the Soviet H-bomb threat. Both the President and the Senate registered their indignation that such a thought could even be considered.

Coming even more directly to grips with the flaming politico-military issues being fought in the Pentagon is *War and Peace in the Space Age* (Harper. \$5). Here Lt. Gen. James M. Gavin, now retired, carries his battle to the public. His closely argued thesis is that we are in danger of being "nibbled to death" by inability to respond to peripheral attacks by anything less than the ultimate weapons. His is an Army viewpoint. For the Navy speaks George Fielding Eliot, whose *Victory without War, 1958-61* (Naval Institute. \$2) argues that sea defenses (e.g., aircraft carriers and the submarine-based Polaris missiles) can counterbalance the Soviet ballistic threat. Our military policy as an issue of balance between the Soviets and the United States is also examined in a sort of layman's primer, *The Great Arms Race* (Praeger. \$2.95), by Hanson W. Baldwin.

How to Change to Plowshares

Our problems will be over if a practical program for disarmament can be agreed upon. One necessary condition for effectiveness is some system for inspection and control. Seymour Melman has edited a number of studies on the feasibility of effective inspection systems in *Inspection for Disarmament* (Columbia U. \$6). Another type of politico-military problem is the extent of our knowledge of the intentions of potential foes. A study of our intelligence activity is that entitled *Central Intelligence and National Security*, by Harry Howe Ransom (Harvard. \$4.75). Chief object of the study is the Central Intelligence Agency, which is at the apex of our information-gathering network.

How the nuclear-armaments race

looks from Moscow was the object of the attention of Raymond L. Garthoff, whose *Soviet Strategy in the Nuclear Age* (Praeger. \$4.50) is based on Soviet sources. He asks such questions as how close the Kremlin is to planning a surprise thermonuclear attack. While both the Soviets and the West were carrying on their nuclear tests in 1958, Linus Pauling was agitating for an immediate cessation. In his *No More War!* (Dodd, Mead. \$3.50) this Nobel prize winner in chemistry points chiefly to the hazards of increased atomic radiation.

Utopian, in the sense of being at present beyond practical realization, is

general disarmament and a world government. Yet mankind remains fascinated by this picture. *The Arms Race*, by Philip Noel-Baker (Oceana. \$6), is by an English Laborite with a long record of work for disarmament in the old League and in the United Nations. He calls for complete disarmament and the creation of a simple police force by way of substitute. World federalists Grenville Clark and Louis B. Sohn have gone more into detail with their *World Peace through World Law* (Harvard. \$7.50). This plan envisages the elimination of national armaments in a dozen years, coupled with a revolutionary concentra-

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tion of effort upon action through international organizations.

The rising number of books on the relationship of the United States to the former "colonial" regions reflects the growing struggle to formulate attitudes where none existed before. Two volumes examine the broad problem of U. S. policy towards the underdeveloped countries. The first is *The Idea of Colonialism*, a collection of essays edited by Robert Straus-Hupé and Harry W. Hazard (Praeger. \$5), which dissects many well-known clichés. The other is *The American Idea of Mission* (Rutgers U. \$9). Here Edward McNall Burns gathers together the major themes that galvanized American opinion in past decades and conceivably continue to do so.

Regions to be Won

Southeast Asia appears to be the region where this problem has its greatest urgency for the United States. We think we did fairly well by the Philippines. Our one-time foe, insurgent leader Gen. Emilio Aguinaldo, 60 years later, indicates in *A Second Look at America* (Speller. \$5) that the Philippines experience should be instructive for other Asian countries. This seems to be confirmed by Robert Aura Smith in *Philippine Freedom, 1946-1958* (Columbia U. \$5). Written on a wider canvas is *The Diplomacy of Southeast Asia: 1945-1958* (Harper. \$7.50), in which Michigan professor Russell R. Fifield presents a scholarly and useful collection of reference material, with keys to possible future evolutions of nationalism.

Anthropologists are much in vogue currently in this search for understanding. We hope they can provide a golden formula to unravel the mysteries of the peoples whose ambitions now wash upon our shores. Three authors in this category can be cited here. One is Arthur Goodfriend, who examined the life of the ordinary Javanese and reports his findings in *Rice Roots: An American in Asia* (Simon & Schuster. \$3.95). In *The Lost World of the Kalahari* (Morrow. \$4) Laurens van der Post tells us about the natives of Southwest Africa. Anthropologist Germaine Tillon studied the Algerians and has come up with *Algeria, the Realities* (Knopf. \$3). She senses almost insurmountable problems of living for the Algerians, free or federated.

How is freedom faring in another area, not undeveloped Southeast Asia, but highly developed East Europe? Probably the best report yet on the backgrounds of the Polish revolution of October, 1956 is *A Case Study of Hope*

(Doubleday. \$3.95). Here, newspaperwoman Flora Lewis provides the results of her interviews in Poland with those directly involved. It is an unusual insight into the dynamics of the Communist parties in the captive countries and their relations with Moscow. A survey of the general situation behind the Iron Curtain is available in *The Ordeal of the Captive Nations* (Doubleday. \$4.50), by Hawthorne Daniel.

Two "souvenirs" of the Hungarian revolution of October, 1956 came to the reading public recently in the form of sophisticated literature, in the one case, and of a teen-ager's adventure story, in the other. These were, respectively, *Flashes in the Night* (Random House. \$2.50), consisting of stories by Hungarian writers just before the revolution and collected by former Budapest editor William Juhasz, with Abraham Rothberg; and *Boy on the Rooftop* (Atlantic-Little, Brown. \$3.75), an unadorned account of Tamas Szabo (a pseudonym), who was only 15 years old when he took up his Sten gun and fired it at the radio station one unforgettable October afternoon.

East is East

The Middle East has had the special attention of publishers in the past six months. *Defense of the Middle East*, by former State Department official John C. Campbell (Harper. \$5), reminds us of our commitments in that area. *Tensions in the Middle East* is a series of lectures delivered at an American university, edited by Philip W. Thayer, with an introduction by Charles Malik (Johns Hopkins U. \$5.50). Another collection of papers on the same area is entitled *The Middle East in Transition*, edited by Israeli scholar Walter Laqueur (Praeger. \$8.75). Here is examined, among other things, the question whether Islam and nationalism will, in the end, be a bar to communism. *The Passing of Traditional Society*, by Daniel Lerner and others, contains the results of a survey conducted in six Middle East countries, excluding Israel (Free Press, Glencoe, Ill. \$7.50). From oil to diplomacy is but a short step. David H. Finnie in *Desert Enterprise* (Harvard. \$5) shows the business and political side of oil exploitation by Western companies.

The preceding books do not touch Israel directly. Two others make up for this lack. These are *Israel Today*, by Ruth Gruber (Hill & Wang. \$3.95), and *The First Ten Years*, by Walter Eytan (Simon & Schuster. \$4). Eytan, the director general of the Israeli foreign ministry, reports on growth from near-zero.

On the three great Asian countries, China, Japan and India, surprisingly little has appeared in recent months. But we can mention a re-issue, in substantially revised form, of *The United States and China*, by John King Fairbank (Harvard. \$5.50). The first edition, ten years ago, occasioned controversy. Another expert appraisal is *Japan's Post-War Economy* (Indiana U. \$6.50).

Five Tops in World Affairs

The Ugly American
by William Lederer and Eugene Burdick
A Case Study of Hope
by Flora Lewis
A Second Look at America
by Gen. Emilio Aguinaldo
God and the Soviets
by Marcus Bach
War and Peace in the Space Age
by Lt. Gen. James M. Gavin

written by Jerome B. Cohen, who was General MacArthur's economic aide. He analyzes the surprising rise in living standards and weighs the tests of the future. *The New India* (Macmillan. \$5) was prepared by Government-sponsored planners who examine the capacities of that country in the light of official planning. *The Inflationary Spiral*, by Chang Kia-ngau (Wiley & Technology Press. \$10), is the fruit of a former high banking executive's personal observation in postwar Nationalist China. The author, now professor at Loyola University, Los Angeles, offers suggestions for the future.

In a class apart is *The Black Book on Red China* (Bookmailer. \$2), by newspaperman Edward Hunter. This is an impressive, documented indictment of the Peking regime.

Behind the Curtain

Europe and the Soviet Union seem, for the moment at least, behind the door as far as publishers' sanctums are concerned. Tourist reports predominate. Of special note is *God and the Soviets* (Crowell. \$4), in which Marcus Bach gives us the results of his queries as to religious belief in Russia. Another tourist was Marvin L. Kalb, who spent 1956 and part of 1957 (i.e., during the post-Stalin "thaw") in going around asking questions. The result was *Eastern Exposure* (Farrar, Straus & Cudahy. \$4.50), a tale that rings true. William Benton's *This is the Challenge* (Associated College Presses. \$3.95) is of special interest for the pages containing the exchange of views between the editors of the Great Soviet Encyclopedia and the visiting editor of the Encyclopedia Britannica.

ROBERT A. GRAHAM

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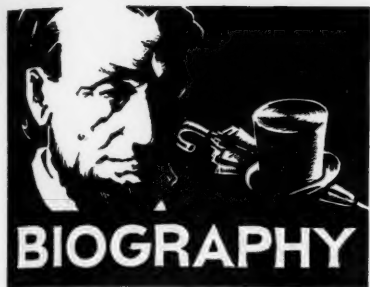
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A. GRAHAM

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Though few first-class scholarly biographies have appeared in the past six months, several offerings are of more than ordinary interest and value.

High on this list is Richard N. Current's *The Lincoln Nobody Knows* (McGraw-Hill. \$5.50). In his usual fascinating style Dr. Current compares many of the contradictory estimates of Lincoln's character, personality and motives by popularizers and would-be experts on the subject, and shows that the present distorted image of the man is due to the uncritical enthusiasm or prejudices of many early authorities, especially Herndon.

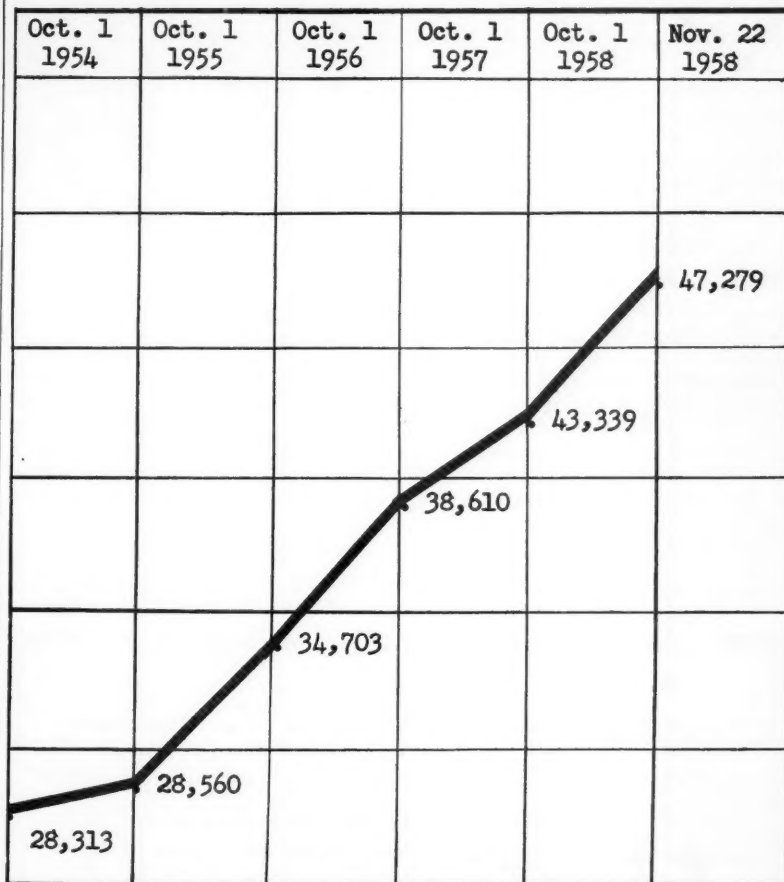
The War of the States

Another interesting and tragic figure of the Civil War period is presented in *First Lady of the South*, by Ishbel Ross (Harper. \$5.95). This is a complete and objective treatment of the wife of the President of the Confederacy; her long and stormy life provides plenty of drama for the author and interest for the reader. Of more limited appeal is an account of the life and times of Wendell Phillips, *Prophet of Liberty*, by Oscar Sherwin (Bookman. \$10). The well-known abolitionist, reformer and orator is frequently lost in the extensive background material and lengthy quotations from his speeches, but he emerges as an impressive influence in our history.

Turning to an earlier period we have *A Yankee's Odyssey: The Life of Joel Barlow*, by James Woodress (Lippincott. \$5.95). Though little known today, Barlow in his own time attained wide publicity and moderate success in such varied careers as clergyman, lawyer, businessman, diplomat, poet and historian. His crowded career makes thrilling reading and the author matches the interest of the events with his dramatic style.

First Lady of the Revolution, by Katherine Anthony (Doubleday. \$3.95), revives the memory of Mercy Otis Warren. A sister of James Otis and wife of General Warren, she was prominent in the revolutionary agitation of the times, a rare accomplishment for a

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woman in those days. She was hardly the influential figure in literature and politics the author makes her out to be, but the reader will find her an interesting character. In *Ill-Starred General: Braddock of the Coldstream Guards* (U. of Pittsburg. \$6), Lee McCardell tells the full story of the unlucky general whose name, but little else, is known to every school boy. He is described as a competent and correct career officer who steadily worked his way up to the rank of major general. Neither a genius nor a nonentity, he deserves a better press than he has traditionally received.

Politicians and Presidents

Coming down to our own times we have *All in One Lifetime*, by James F. Byrnes (Harper. \$5), the author's account of his busy career in the House, Senate and Supreme Court, as assistant to the President, as Secretary of State and finally as Governor of South Carolina. The lively narrative reveals the zest with which he threw himself into a successful political career. His emphasis on the Convention of 1944, which blocked him from the coveted goal, the White House, shows how keenly he still feels that disappointment.

Eisenhower: Captive Hero, by Marquis Childs (Harcourt, Brace. \$4.75), is an attempt to answer what the author calls the "Eisenhower myth": why is the President so popular in spite of the mediocre attainments of his Administration? According to Mr. Childs, the people wanted a hero, so the politicians built up the handy General as the ideal

Five to Note in Biography—

The Lincoln Nobody Knows

by Richard N. Current

All in One Lifetime

by James F. Byrnes

Eisenhower: Captive Hero

by Marquis Childs

The Three Edwards

by Thomas B. Costain

The Wisest Fool in Christendom

by William McElwee

leader for the nation in these troubled times and, keeping him isolated by the "palace guard," actually run the country in his name. This theory is presented in a plausible but not too convincing manner.

Those who are interested in the activities of Mrs. Roosevelt will enjoy *The Life of Eleanor Roosevelt*, by Al-

fred Steinberg (Putnam. \$5), and *On My Own*, by Eleanor Roosevelt (Harper. \$4). The first is an idealistic and rather starry-eyed account; the second is an informal, gossipy narration of the author's activities since leaving the White House. The story of her travels, lectures, political and U. N. activities, with other odds and ends thrown in, flows along in a rather hazy and disordered way.

The centenary of Theodore Roosevelt's birth no doubt suggested a new edition of his once popular autobiography. *The Autobiography of Theodore Roosevelt*, edited by Wayne Andrews (Scribner. \$4.95), is a considerably condensed version of the original. The book would have been more interesting if less of the author's personal activities and more of the lengthy quotations from his writings and correspondence had been condensed. The reader will, however, still find it an entertaining and exciting account of a colorful character.

An interesting picture of industry and politics during the first third of the present century is presented in *Independent Man: The Life of Senator James Couzens*, by Harry Barnard (Scribner. \$5.95). Couzens gained considerable fame in the early 'thirties as a millionaire New Dealer. As an early partner of Henry Ford, he was chiefly responsible for the organization of the Ford Motor Company. In 1915, due to disagreements with Ford, he retired from the partnership and devoted the rest of his life to politics, becoming mayor of Detroit and U. S. Senator. Despite his Republican and big-business background, he became a strong supporter of Roosevelt and the New Deal, and died suddenly during a bitter campaign for re-election in 1936.

Among several good accounts of European greats, the most scholarly and exhaustive work is *Basil Anthony Mary Moreau*, by Canon Etienne Cotta and Tony Cotta, translated by Edward L. Heston, C.S.C. (Bruce. 2 vol. \$30). The authors here give a detailed and objective account of the founder of the Congregation of the Holy Cross, his zeal and holiness, his valiant efforts to help to rebuild the Church in post-revolutionary France, his shortcomings and defects of temperament which kept him at odds with worthy men within and outside his congregation. The story of his triumphs and failures, controversies and humiliations makes exciting reading. It is a vivid picture of a holy man whose imperfections and limitations are neither ignored nor explained away.

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study of James I of England, the second biography of this monarch to appear in the past few years. *The Wisest Fool in Christendom*, by William McElwee (Harcourt, Brace. \$5), is an interesting and sympathetic account of a controversial king. James' faults are not passed over, but he is pictured as being in many ways an able man and farseeing statesman. Thomas B. Costain in *The Three Edwards* (Doubleday. \$4.75) depicts the Plantagenet kings who ruled England from 1272 to 1377. With his usual lavish use of drama and pageantry, the author describes the important political, social and religious changes during this century of the high Middle Ages. Any reader, no matter how sparse his knowledge of the period, will be enthralled by this story. *The Meddlesome Friar and the Wayward Pope*, by Michael de la Bedoyere (Hanover House. \$4), is a popular account of the activities of Savonarola and his clash with ecclesiastical authority in the person of Alexander VI. The story is told objectively, neither protagonist being too much whitewashed or condemned.

Powers behind Thrones

Two recent volumes are receiving much favorable publicity, *Marbrough's Duchess: A Study in Worldliness*, by Louis Kronenberger (Knopf. \$5.75), and *Mistress to an Age*, by J. Christopher Herold (Bobbs-Merrill. \$5.95). The first tells the story of Sarah Churchill, a scheming, bad-tempered, selfish individual who made use of her friendship with Queen Anne to advance the fortunes of her husband, finally quarreling with her royal patron and practically everyone else.

The second book treats a much more important subject and is written in a more readable and lively style. The author attempts a study of the complex and controversial Madame de Staël. A daughter of de Necker, the famous minister of finance under Louis XVI, she inherited much of her father's intelligence and personality. Because of her social position and wide acquaintance with most of the political and literary figures of the day, she was able to exert considerable influence on political developments during the Revolutionary and Napoleonic era. Though this influence was very real, it has been greatly overestimated by many writers, including the present author.

A man who was indeed a power behind wartime policy making is British Field-Marshal Montgomery. His hard-hitting *Memoirs* (World. \$6) reveal a devoted, if disturbing, leader.

F. J. GALLAGHER



Most people continued in the past six months to entertain private opinions on our national growth or decline. Here are some social scientists and amateur commentators who published their views on the social, political or economic state of the nation.

Social Problems and Social Action (Prentice-Hall. \$5.95) will serve to introduce one to the range of contemporary issues. The authors, Mary E. Walsh and Paul H. Furfey, survey these problems from the viewpoint of both sociology and social ethics.

Any list of current trouble spots, of course, must start with interracial tensions. Knowledge alone will not suffice to guarantee just and peaceful relationships between groups or races. Brewton Berry's survey of scientific data on *Race and Ethnic Relations* (Houghton Mifflin. \$6.50) will serve, however, as a helpful point of departure for any efforts toward that goal. *Desegregation: Resistance and Readiness* (Princeton U. \$5) presents the findings of a group of Princeton researchers under the direction of Melvin Tumin. Their study of a North Carolina community confirms the view that sound racial attitudes are related to education and accurate information on race.

Not all racial problems, to be sure, spring from tensions between Negroes and whites. Two highly recommended books treat of Puerto Rican migrants in New York. Christopher Rand takes a journalist's view of *The Puerto Ricans* (Oxford U. \$3.75) and writes sympathetically about the Big City's new barrio. *Up from Puerto Rico* (Columbia U. \$5), on the other hand, proves the added value of an anthropological approach to the question. Elena Padilla penetrated the inner recesses of life among underprivileged families and uncovered new dimensions in the troubled relationship of Hispanos to the larger community.

Other topics may well disturb Americans of every race and creed. One such is expounded in *The U. S. Air Force Report on the Ballistic Missile*, edited by Lt. Col. Kenneth F. Gantz

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By J. VAN DER PLOEG, O. P.

First to translate the major document among the Scrolls—The Great Rule—Professor van der Ploeg is recognized as a foremost authority on the content and importance of the manuscripts. His book gives an account of the contents of the Scrolls—what they tell about the history of the Qumran sect—and how this relates to the early history of the Church. \$4.00

LONGMANS, GREEN
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(Doubleday, \$4). This report defends against rival claims the Air Force's system of missile development. Whatever the validity of this defense, its implications will interest many. So too will those of John Kenneth Galbraith's thesis about *The Affluent Society* (Houghton Mifflin, \$4.75). Economist Galbraith sees in the drive for maximum production and employment a real threat to the foundations of our society. Some readers may not subscribe to his controversial conclusions, but all will be led to ask harder questions about a philosophy of temporal happiness. If so, they will be helped by a study of *The Responsibilities of American Advertising* (Yale U. \$5). Otis Pease examines the industry's exercise of public responsibility between 1920 and 1940. His discouraging conclusions make one ask how much blame the admen must shoulder for some frightening aspects of our economy.

A particularly distressing sore spot is discussed by Pulitzer prize winner Lauren Soth. In his study of *Farm Trouble* (Princeton U. \$3.75), he proposes the debatable view that too many people still depend on the land for a living.

Cities, Homes, Families

Other writers complain that too many people have crowded into our cities. The Editors of *Fortune* present, in *The Exploding Metropolis* (Doubleday, \$3.95), an analysis of the crisis in housing which confronts American cliff dwellers and pavement pounders. Another dimension of the urban problem emerges from Harrison E. Salisbury's shocking report on *The Shook-up Generation* (Harper, \$3.95) in our metropolitan slums and suburbs. Almost the only hopeful approach to the problem of these teen-agers seems to lie in the dedicated efforts of a few priests. Catholics traditionally insist on the link between delinquency and disorganization in the family. *The Catholic Viewpoint on Marriage* (Hanover House, \$3.50), by John L. Thomas, S.J., summarizes this author's previous scholarly research into the strength and weakness of American Catholic family life. One challenge posed to Christian marriage in a secular society has long interested Judge Louis H. Burke. *With This Ring* (McGraw-Hill, \$4.50) is the story of his highly successful efforts from the California bench to awaken greater respect for the marriage contract.

Within the family, *Parent-Child Tensions* (Lippincott, \$4.95) are commonly related to a lack of genuine affection. Drs. Berthold E. Schwarz and

Bartholomew A. Ruggieri may overdevelop this theme, but their report will enlighten all who have to deal with emotionally disturbed youngsters. Counselors of older children may want to read *The Stormy Decade: Adolescence* (Random House, \$3.95). Unfortunately, Dr. George J. Mohr and Marian

Five on the U. S. A.

American Catholic Dilemma

by Thomas F. O'Dea

Marble Palace: The Supreme Court in American Life

by John P. Frank

The Affluent Society

by John K. Galbraith

Desegregation: Resistance and Readiness

by Melvin Tumin

The American Communist Party: A Critical History (1919-1957)

by Irving Howe and Lewis Coser

A. Despres seem to rely too uncritically on a limited psychoanalytic theory. A similar defect characterizes Dr. Gerald H. J. Pearson's *Adolescence and the Conflict of Generations* (Norton, \$3.95).

In a brilliant description of *The Quest for Identity* (Norton, \$3.95), Allen Wheelis treats of the most common affliction in this age of anxiety. Though the author denies religion's meaningful function, he makes many cogent observations on other aspects of our troubled condition.

How an anxious world got that way is something which puzzles any student of social institutions. Have our schools, for instance, contributed to the process by changes in educational structure or policy? William Kailer Dunn asks *What Happened to Religious Education?* (Johns Hopkins U. \$5). He answers that the absence of religious instruction in the public school curriculum is the result, not of a constitutional impediment, but of failure on the part of educationists to discover a commonly accepted body of doctrine.

Another intriguing question about the past concerns *Mental Discipline in Modern Education* (U. of Wisconsin, \$3.50). After meticulous study Walter B. Kolesnik concludes that 20th-century educational theory represents a reaction against an earlier idealization of mental discipline. His own view of this ideal is generally favorable.

Potential readers of Edward J. Power's *A History of Catholic Higher Education in the United States* (Bruce, \$7) may expect a provocative, though truncated, presentation of the story.

Equally provocative is an essay on *New Life in Catholic Schools* (Herder, \$3.95), in which Leo R. Ward, C.S.C., challenges American Catholic educators to transform the community by an infusion of sounder learning and motivation.

Those who share Fr. Ward's concern for the future will be interested in the third volume of studies from the Sister Formation Conference. Outstanding items in *Planning for the Formation of Sisters*, edited by Sister Ritamary, C.H.M. (Fordham U. \$3.50), are a study of the future role of sisters in the United States and an analysis of projected costs and sources of revenue for our parochial schools.

By far the finest instance of research into the problems of the American Catholic community is Thomas F. O'Dea's study of the *American Catholic Dilemma* (Sheed & Ward, \$3). This author skillfully uncovers the extent of Catholic underrepresentation in American intellectual life, undertakes a penetrating analysis of the social and cultural roots of this problem and makes some highly intelligent suggestions toward a solution. Here is compulsory reading for all who have at heart the mission of the Catholic Church and the welfare of American society.

Courts and Constitution

The Supreme Court has of late captured an unusual amount of public attention. *Marble Palace: The Supreme Court in American Life* (Knopf, \$5) is John P. Frank's interesting account of the Court and its recent activities. Alpheus Thomas Mason also examines *The Supreme Court from Taft to Warren* (Louisiana State U. \$4.95). His scholarly gaze, however, is directed principally to the "Constitutional Revolution" of 1937.

Though F. William O'Brien, S.J., further limits his attention to the work of one justice, his study of *Justice Reed and the First Amendment* (New York U. \$5) proves to be a quite lengthy treatment of the Court's varying interpretations of the guarantee of religious liberty. A limited amount of light on some related issues is shed in a series of Hibbert Lectures by A. Victor Murray, on *The State and the Church in a Free Society* (Cambridge U. \$4.50).

Another constitutional issue much in the news is that of civil liberties in the face of measures taken against subversion. Though Ralph S. Brown Jr., in *Loyalty and Security* (Yale U. \$6), and John W. Caughey, in his *In Clear and Present Danger* (U. of Chicago, \$4), severely criticize an "orgy of loyalty

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tests" and "excesses of anticommunism," the problem of balancing freedom and security remains. One who reads *The American Communist Party: A Critical History (1919-1957)*, by Irving Howe and Lewis Coser (Beacon, \$6.75), will arrive at a fuller understanding of the doubts cast on the loyalty of many citizens in America.

Politics and Parties

The theory of constitutional government has an indefatigable champion in Prof. F. A. Hermens. His study, *The Representative Republic* (U. of Notre Dame, \$7.50), none the less calls for reform in the U. S. governmental structure. Reform, however, is not likely to affect the inner workings of our political parties. Jack Redding, a director of publicity for the Democratic national committee in 1948, brings his readers *Inside the Democratic Party* (Bobbs-Merrill, \$4.50). This picture of President Truman's successful, poll-defying campaign is a record of the living stuff from which representative government is made.

Though the professional pollsters took a licking in the fall of 1948, they had been and remain a part of the American scene. Now Elmo Roper has reconstructed an interesting picture of *You and Your Leaders* (Morrow, \$3.95) from opinion polls taken over the past 20 years. Here is a chance to test your personal judgments, in retrospect, against the popular opinions of those days.

Further opportunities for a self-inventory are afforded by two widely different books. Richard Chase's dialog on *The Democratic Vista* (Doubleday, \$3.95) strikes a blow for the tradition of radical criticism in American culture. Your reaction may depend on the extent to which you accept the author's case for nonconformity. If you wish to settle for one mode of conformity, however, Ashley Montagu furnishes a handy guide in his outline of *The Cultured Man* (World, \$3.95). Read his 1,500 questions and answers—and you will be ready for some split-level conversation in any neck of suburbia.

DONALD R. CAMPION



Until I started this semiannual roundup, I had not realized how many novels by Catholic authors or of particular Catholic interest had been published in the past six months. Perhaps this indicates the usefulness of these surveys twice a year: they focus attention that may have been somewhat scattered during the week-by-week appearance of the reviews.

A veteran and revered practitioner of the arduous art of the historical novel gives us a new approach to St. Francis of Assisi. In *Bird of Fire* (Macmillan, \$3.95) Helen C. White is more concerned with the Francis of fact than with the Francis of the birds and beasts, and the reality of the saint comes through all the more convincingly for that. Especially attractive is the picture of St. Clare and her dealings with the

Poverello. Ireland's Michael McLaverty is another veteran, and it must be said that his simple, low-pitched novels have not attracted the attention they deserve. *The Choice* (Macmillan, \$3.75) is one of the author's best. It tells of a widower's problem: whether to stay in the village where he can be a protection and comfort to his two not-too-happily married daughters, or apply for a change of job-location. The change brings crises, not the least of which is that he is suspected of being an informer. There is a quiet suspense in this novel that catches the spirit of a real bit of Ireland.

A rather remarkable achievement is William Ready's *The Poor Hater* (Regnery, \$4.50). Its hero is an Irishman who dedicates his life to assist migrating Irishmen—first in Wales, then in the United States and Canada. He is a practical man, for all his idealism, and determines not to fight for lost Irish causes, but to help his compatriots settle in new lands. His indifference to English oppression earns him hatred and the charge that he is an Anglophile, but his real patriotism and vision are vindicated at the end. Mr. Ready has deftly managed a stirring blend of fiction and fact—the little-known fact of one important aspect of the great Irish migrations.

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A lovely story of simple, sensible, deeply Catholic-principled people is told by Daphne Barclay in *Amadeo* (Dutton. \$3.50). When the little Italian boy sets out from the nuns' orphanage to find the mother who had been forced to leave him there, he embarks on a pilgrimage that is at once a physical odyssey and a spiritual quest. His yearning to find the mother who loves him turns gradually into a desire to protect her in the great need he learns about. Have no fear, however, that this is a sentimental tale; it is strong because the characters are so interiorly realized.

Two slighter works—not necessarily in scope, but in depth—are *Three Priests*, by Joseph Dever (Doubleday. \$4.50), and *Three Who Ventured*, by Myles Connolly (Lippincott. \$3.75). The first follows the careers of the trio of clerics through all the social struggles of the 20's through the 40's of this century and details quite well the reactions of each according to his conservative or liberal temperament. The book is perhaps more successful in its bird's-eye view of the problems the Church had to face in that period than in its character development. Mr. Connolly deals with three rather bizarre characters, each in search of peace of soul. The most interesting—because the most unusual?—is the priest who has a reputation for holiness. When he gets into disfavor with his bishop, he takes to the road, but cannot avoid being venerated as a humble saint wherever he goes. The other two characters are almost equally "off beat," and Mr. Connolly seems to be saying, perhaps too esoterically, that one must lose one's life to find it.

Missionaries, Seekers, Spies

Four more novels will attract the Catholic reader. Paul Bernier's *Fire in the Bush* (Kenedy. \$3.75) is a moving tale (autobiographical?) of a young French missionary in West Africa. It tells of his initial impatience with what he considers the outmoded methods of the older missionaries, and his dawning realization of their dedication and hard-won good sense. In a poignant series of vignettes, Maryknoll's Bishop James E. Walsh, today almost the last foreign priest in China, gives glimpses of what Chinese children were like before the Bamboo Curtain fell on them. *The Young Ones* (Farrar, Straus & Cudahy. \$3.50) is particularly eloquent in its testimony of the missionaries' love for the young ones and the eager reciprocation by a whole generation of Chinese youth.

Ring of Glass, by Luise Rinser (Regnery. \$3.75), is the warm tale of a little

German girl who is forced, together with her mother, to take sanctuary with a priest great-uncle during the war. On her return home, she meets the growing pains and disillusionment of adolescence and longs for the peace of her earlier retreat. On a return visit to it, she learns that the peace she thought the haven would restore must be found within herself. This is a quiet, poetic story.

Several of the Catholic-interest books are very nearly, if not certainly, great. Everyone will expect me to start, I suspect, with the famous *Doctor Zhivago* (Pantheon. \$5), the book that made



Boris Pasternak a famous figure and a symbol of what is happening to intellectuals behind the Iron Curtain. This superb novel traces the fate of a Russian who has lived from Czarist days through the revolution into the bleak Red present. His principles never waver (though his conduct does) and he is an eloquent spokesman for the true humanism of Christianity, for the dignity and freedom of the individual. It would be straining nomenclature, however, to claim that this long novel in the grand tradition is of especial Catholic significance. It is Catholic in the sense that it is magnificently human, with a strong sense of the supernatural; perhaps those elements are more than enough to make it a "Catholic" book.

Somewhat the same judgment is apposite to *The Once and Future King* (Putnam. \$4.95). This magic retelling of the Arthurian legend by the amazing T. H. White is remarkable for the note of modernity which he manages to inject into all the medieval romance, trappings, joustings, magic and nature lore. Perhaps the Catholic reader is best equipped to reap the rewards to be found here.

A good lark is at hand for readers of *St. Dignan's Bones*, by Julian Colender (Vanguard. \$3.50). When some rascally children in the little Irish village

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disinter the bones of the place's patron saint, things begin to pop. The devout sing alleluia; the sceptics scoff; reporters through the town's 25 bars; the parish priest remains calm and properly dubious. The humor is of early Waugh vintage and the book is packed with good chuckles and wry smiles roused by its heady zest of friendly confusion.

Three final works in this category deserve mention. MacKinlay Kantor's *The Work of Saint Francis* (World, \$2.75) is a moving little tale of the spiritual hegira of an Italian waif to find his mother, who had been forced to place him in an orphanage. The story has a nice feeling for the Italian atmosphere. *The Empty Shrine* (Doubleday, \$3.95), is William E. Barrett's treatment of a supposed miracle in a French-Canadian hamlet and the complications that arise when an agnostic American reporter arrives to debunk the local legend. The religious attitudes of the French-Canadians are more convincing than the reality of the characters. Finally, Graham Greene's *Our Man in Havana* (Viking, \$3.50) entices the reader to follow the devious trail of a man who gets caught up in the machinations of a spy ring; its Catholic element is rather peripheral.

Muted but eloquent commentaries on life in contemporary U. S. civilization are provided in the following novels. John P. Marquand's *Women and Thomas Harrow* (Little, Brown, \$4.75), follows the fate of Mr. Harrow, a playwright who has passed his peak, as he looks back on the failure of his three marriages and wonders where he went wrong. In the hands of another craftsman this might have been a bitter retrospection, but Marquand manages, as in all his work, to achieve a wry, sensitive and basically moral commentary on contemporary secular mores.

The U. S. Social Scene

Harking back to an earlier generation, David Dempsey brings off quite a quiet triumph in *All that Was Mortal* (Dutton, \$4.95). He follows the fortunes of three generations of the Rankin family in the Midwest. Nothing spectacular happens, but we have the impression of having lived on intimate terms with some very real and believable people. In *The Quick Years* (Harper, \$4), Jean Ariss plunges us into the life of a Jewish farming family and underscores very convincingly the tenacity of a faith that has long been dormant but rises from time to time to motivate a mixed Jewish-Christian marriage. It would be interesting to compare the depth of this novel with the slick quality of Jerome Weid-

man's handling of much the same theme in *The Enemy Camp* (Random House, \$4.95).

American manners are evaluated also in Hollis Alpert's *The Summer Lovers* (Knopf, \$3.95), a study of boredom that manages not to be boring itself.

Top Five in Fiction

Doctor Zhivago
by Boris Pasternak
The Once and Future King
by T. H. White
Bird of Fire
by Helen C. White
Amadeo
by Daphne Barclay
The Secret of Luca
by Ignazio Silone

and in Frances Parkinson Keye's *Victorine* (Messner, \$4.50), the chronicle of a Louisiana family. If the style is mannered, the moral values are clear and firm. Those same values are confused in Richard Wright's *The Long Dream* (Doubleday, \$3.95), but there is no doubting Wright's moral indignation—carried to the point of exaggeration—in this story of the injustices heaped on the Negro in our "democratic" society. Wright's dramatization of the problem offers no hope of solution, but the very stridency of his voice may shake up apathy.

To end this section, two books that are rather fairy-tale in atmosphere, but solid in their assessment of spiritual values, are *Parton's Island*, by Paul Darcy Boles (Macmillan, \$3.75), and *So Love Returns*, by Robert Nathan (Knopf, \$3.50). The first deals with some boys who have built a secret hiding place on an island, but has much to say about sound family relations. The second plays delightfully with the idea of what happens to another family—deprived of the mother's influence—when a watersprite takes over the love of widowed father and his children.

Space is running out. All I can do for some very good books is to say that they are good and commend them to your investigation. Three reconstruct ancient times: Mary Renault's *The King Must Die* (Pantheon, \$4.50), Paul Green's *The Sword of Pleasure* (World, \$3.95) and Alfred Duggan's *Three's Company* (Coward-McCann, \$3.95). The first reconstructs the Greek legend of Theseus, who slew the Minotaur of Crete; the other two study the decaying aristocracy of Rome in the century before Christ.

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poet Arthur Rimbaud is provided by James Ramsey Ullman in *The Day on Fire* (World. \$5.95). How communism happened in Russia is most dramatically detailed by Thomas Armstrong in *A Ring Has No End* (Sloane. \$4.95); the struggle of a Jewish family, refugees from Russia, to adapt to French life and customs is sensitively told by Roger Ikor in *The Sons of Avrom* (Putnam. \$4.50).

Two remarkably sympathetic tales of modern India and its efforts to absorb Western culture without abandoning traditional native values are given fictional habitat and name in *Esmond in India*, by R. Praver Jhabvala (Norton. \$3.95), and in *Season of Jupiter*, by Anand Lal (Harper. \$3.50). One of the most poignant tales of Africa's similar battle to preserve its ancient culture in the face of the white man's law is told by A. A. Murray in *The Blanket* (Vanguard. \$3.50).

Strongly recommended is Ignazio Silone's *The Secret of Luca* (Harper. \$3.50). It deals with the circumstances that finally impel Luca to reveal the complex reasons why he had been convicted, though innocent, to a 40-year stint in prison. As his tale unfolds, we are given a masterly portrayal of courage, constancy and character. It is a fine tale most economically told.

All the above books are good; some are indeed excellent. There is no need to waste time and money, nor to debase one's taste (if not one's moral integrity) with a *Lolita*, an *Angelique*, or the soon to be unleashed *From the Terrace*, by John O'Hara. Bad books haven't yet, thank God, driven out the good—and they won't, at least for AMERICA's readers, if these roundups serve the purpose for which they are intended.

HAROLD C. GARDINER

THAT THEY MAY BE ONE

By Gregory Baum, O.S.A. Newman. 181p. \$3.50

Written in English by a German-speaking Augustinian (apparently as a dissertation at the Swiss University of Fribourg), this book studies recent papal documents on the growing movement for Christian unity. Not the least interesting facet of this valuable work is the impressive number of statements touching upon the ecumenical movement cited from Roman sources, particularly from Leo XIII, Pius XI and Pius XII.

The author is not concerned about the history of these documents nor indeed about the history of the ecumenical movement. His interest is to extract from the sources the teachings of

the Popes on the reunion of Christendom. He succeeds in constructing practically the outline of a theology of Christian unity.

After considering papal teachings on the unity of the Church, Fr. Baum presents the teachings of the Popes about the dissident Christians of the West and the dissident churches of the East. Interesting is the view that validly baptized Protestants belong to the Catholic Church in a membership which, though obviously incomplete and threatened by the seed of dissension, is yet initial and partially visible. The author stresses that the papal documents call the Orthodox churches "Churches," enjoying a certain ecclesiastical life and reconcilable as communities. The function of Catholic ecumenism is not, the author maintains, to proselytize non-Catholic Christians; it is rather to acknowledge the Christian elements in them and on that basis conduct a dialog with them.

FRANCIS X. CURRAN

MAN HUNT IN KENYA

By Ian Henderson with Philip Goodhart. Doubleday. 239p. \$3.95

Though the literature on the Kenya revolt is assuming great proportions, there is a dearth of studies on its military tactics as opposed to its economic and political setting. Next to "General China," who was captured in 1954 and was prevailed upon to cooperate with the authorities, the most dangerous Mau Mau guerilla leader was Dedan Kimathi. His capture took one year of desperate search and hand-to-hand combat in the most isolated, desolate and hazardous area in Africa, the Aberdare Wilderness.

That endeavor was under the direction of a less-than-30-year-old Senior Police Superintendent, Ian Henderson of the Kenya Special Branch. Henderson had the advantages of being born in Kenya and raised on an isolated farm where his only playmates were Kikuyu boys of his own age. He there learned the language and tribal lore which he was able to put to bitter use in the most desperate police undertaking of the emergency.

Henderson's story, which is fascinating and well written, is of tremendous importance as a case study in guerilla warfare. The basic British tactic involved was the use of counter-gangs—the recruitment and speedy indoctrination of terrorists to fight their ex-compatriots before their defections became known and with the same techniques the terrorists were using. This tech-

nique had been previously applied on a more limited scale in Palestine and Malaya. In Kenya, however, it acquired what may well be its classic form. If the West is going to fight limited wars in Asia and Africa in the next half-century, this tactic will be of fundamental importance. Consequently, Henderson's slim book deserves serious study.

EDWARD R. O'CONNOR

WORLDS APART: A Journey to the Great Living Monasteries of Europe

By Tudor Edwards. Coward-McCann. 232p. \$4.50

There is a way of packing historical material into a travel book so that even people who are put off by history take it with a relish they never knew when they suffered through courses in school. Tudor Edwards has the touch, mostly, I think, because he writes like a painter of murals who has turned to the medium of ink. Take, for instance, this sentence:

In England the seeds of the Oxford Movement were taking root in the obdurate soil of Anglicanism, Manning sat reading St. Chrysostom by the lamp of his phaeton as he sped along the country lanes of Sussex by night, Newman was about to leave for Santa Croce, Victoria had joined hands with Albert, the young Trollope was dreaming of *Barchester Towers*, and Pugin was building his stark neo-Early English monasteries, convents and chapels. Against this background the English Benedictines were expanding . . .

Or take the comment on the Duomo in Florence with its "polychrome exterior, like an immense set of dominoes or a confectioner's display of lozenges in chocolate, ivory, pink and green." This modern muralist tells you what he thinks of the panel: "It might be regarded as the jazz decoration of the Middle Ages, and it was the first of such experiments in the area." Contrast with this the scene in Assisi on Good Friday night: "The streets were now lined with people. There were no lights in the town, but high on all the walls flames of burning tallow in iron sconces sizzled and flared in the breeze. . . ." And then the "oriental violence of Naples," with "olive-skinned girls like Egyptians" and the shoeblacks with "elaborate chairs glittering with brass medallions. . . ."

All this about the things and places people know so well will give some idea of what the author does when he gets into places most travelers in Europe don't reach. The historical sketch of monasticism and all the chapters

describing visits to monasteries from Ampleforth to Salerno are shot through with insights, lights, colors, adjectives of all tones and tempers.

It is not only arch and tower, monk and cell that come to life in this technique. The people the author encounters on the way to the monasteries, and in the towns near them, are very real—like the woodcutter in Vaucluse and the innkeeper who warned the traveler he wouldn't get a square meal at Sénanque, but the food turned out to be generous (though not very palatable) and the author found there a life "sane and full" because the monks "lived by the sun and the feasts of the Church in a world which was changeless and free from folly. They had made their pacts with life and death, and death when it came would be easy enough, a mere gradual transition."

Most of the people in the book are delightful characters, including the monks, even though an old laborer told the author, pointing up at La Grande Trappe, that "They're dead up there, all dead." As the reader will discover, here is a book chock-full of life. Sixteen pages of photographs set in the middle are helpful but unnecessary in this vivid book which is, most commendably, the November selection of the Catholic Book Club. WALTER M. ABBOTT

FILMS

HOME BEFORE DARK (Warner). Stories about mentally disturbed characters generally deal with causes for the breakdown and with the actual institutional cure. *Home before Dark*, in which Jean Simmons dons the mantle worn with distinction in the past by Olivia De Havilland and others, is about a woman just released from a mental hospital who struggles to retain her sanity amid the same oppressive conditions that drove her crazy in the first place.

This doleful atmosphere is contributed to, in varying degrees, by an insensitive, college professor husband (Dan O'Herlihy) who, perhaps unconsciously, refuses to treat the woman like a normal human being; a domineering stepmother (Mabel Albertson); a glamorous stepsister (Rhonda Fleming), next to whom the heroine feels inadequate and jealous; a bigoted old New England college town which, I trust, is representative neither of New England nor of college communities in general.

Neither the character of the stepsister nor Miss Fleming's performance is believable. And the picture arranges

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Miss Simmons' moment of truth and her declaration of independence from her past associations with glib suddenness. Yet a good deal of the film is a poignant and all too credible study of the quiet desperation of limited human beings. It is very long (two hours and fifteen minutes), however, and quite depressing. Its insights are very seldom profound enough to make those two characteristics seem justified. [L of D:B]

I WANT TO LIVE (United Artists) does an extraordinarily good job with what seems, on the face of it, to be impossible screen material. It is an almost wholly factual account (though it handles some facts with commendable restraint and indirection) of the life of Barbara Graham, a prostitute and petty habitué of the underworld, who was executed a few years ago in the San Quentin gas chamber for a particularly brutal robbery murder.

The picture labors under one difficulty that it is not able to solve: the uncertainty over whether the leading character was innocent or guilty. Mrs. Graham always maintained that she had had no part in the murder. This view came to be shared by many responsible people including Pulitzer Prize-winning reporter Ed Montgomery (played in the film by Simon Oakland), who began by portraying her as a monster in sensational press articles and wound up leading the fruitless battle to save her life. Lacking a final answer to the riddle, the picture is forced into deliberate ambiguity in treating the actual crime. Yet, in another sense, the pity and terror which it arouses is predicated at least in part on the assumption that Barbara was the victim of a miscarriage of justice. This is ambiguity of a less justified sort.

An even more fundamental difficulty facing those who made the film was imposed by the inherent laws of drama. To be tolerable, a story involving such sordid and harrowing subject matter must have something important to say and must say it with exceptional artistry. By and large the picture measures up to this challenge (though devotees of light entertainment may not agree). Within what seems like a painstakingly honest, almost documentary account of a misspent, tragic life it takes a provocative, searching look at such relevant issues as: the effect of sensational press coverage in predetermining the outcome of criminal trials; the violation of civil and human rights by the methods sometimes employed by law enforcement agencies; and finally the institution of capital punishment. These inquiries,

I should add, are an integral part of the story and are entirely devoid of intrusive editorializing. I should add the heartening information that the film could not have been made without the cooperation of the very law enforcement agencies that it portrays in a sometimes less than flattering light.

The film's greatest justification and most remarkable feature, however, is its vivid, compassionate, morally perceptive portrayal of the central character. This portrait of an "adult delinquent" who, despite her blunted moral sensibilities, had some admirable human traits, is Susan Hayward's finest screen

characterization. It should also help to enlarge the boundaries of our human understanding—which is one of the screen's primary purposes. [L of D: A-III]

PARTY GIRL (MGM) uses an underworld background somewhat similar to that in *I Want To Live* but employs it in a wholly irresponsible fashion. In fact, besides dealing with the gangster era of the early 1930's, the picture seems like a throwback to the morally outrageous movies of those immediately pre-Production Code, pre-Legion of Decency days. The story, done up in color

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and CinemaScope, concerns a gangland
mouthpiece (Robert Taylor), who is an
admirable character despite his dubious
occupation and his showgirl mistress
(Cyd Charisse), and another improb-
ably high-minded character, who head
into a happy ending as virtually the
sole survivors of a machine-gun-spat-
tered melodrama. [L of D: B]

MOIRA WALSH

THEATRE

THE MAN IN THE DOG SUIT, a
project of Producers Theatre in resi-
dence at the Coronet, is a thoughtful
and amusing comedy in which a mem-
ber of the gray-flannel-suit brigade re-
volts against conformity. A delectable
performance by the Hume Cronyn-
Jessica Tandy husband and wife team,
supported by a stage-wise cast that in-
cludes the always resourceful Carmen
Mathews. Donald Oenslager and Anna
Hill Johnstone, respectively, are respon-
sible for setting and costumes. Ralph
Nelson directed. *Dog Suit* is a good buy
for mature show-shoppers.

MAKE A MILLION, at the Playhouse,
is Sam Levene in an Atlas act, lifting
an otherwise routine, slow-motion farce
to a high level of low comedy. The pro-
ducers are Joel Spector and Sylvia Har-
ris; the director, Jerome Chodorov; set-
ting, by Paul Morrison. Neva Patterson
and Ann Wedgeworth lend feminine
pulchritude as well as acting skill to a
company that includes such capable
funmakers as Don Wilson, Ralph Dunn
and that vexing adolescent of *Visit to*
a *Small Planet*, Conrad Janis. It is the

sweating and squirming of Sam Levene,
however, that keeps the audience in a
delirium of hilarity.

THE GIRLS IN 509, by Howard Teich-
mann, starts out as a comedy of second-
hand and rather stale gags, encouraging
the less patient members of the audi-
ence to scoot for home at intermission.
Toward the end of the first act, how-
ever, the gags give way to fresh and
spontaneous humor, warning the im-
patient ones that they had better tarry
awhile. In the second act, when the
author seasons the story with a dash of
political satire, the fun really begins to
pop.

It seems that a Republican woman
was so enraged and embittered by
Hoover's defeat in 1932 that she holed
herself up in a hotel room, taking her
dependent niece along with her, vow-
ing not to resume her normal activities
until the election of a Republican Presi-
dent. The ladies apparently gave up
hope after 1940, for they were still in
hiding in 1958 when a demolition crew
began to take the building apart. In
the meantime, the niece, who was a
whiz as a do-it-yourself girl, had rigged
the suite with mantraps to protect their
seclusion. They read no newspapers, lis-
tened to no radio newscasts and re-
mained totally ignorant of the develop-
ment of TV. They lived for ten years
without learning that "That Man" was
no longer in the White House and—
here is the bite of the satire—when they
emerged in the bright sunshine of a Re-
publican administration they could not
tell the difference between FDR's cam-
paign promises and Eisenhower's "pro-
gressive Republicanism."

The cast, assembled by Alfred de
Liagre Jr. and directed by Bretnaige
Windust, is headed by Peggy Wood and
Imogene Coca. Donald Oenslager de-
signed the setting. The theatre is the
Belasco.

ONCE MORE, WITH FEELING. So
far in the current season the dramatic
emphasis has been on comedy. Six of
the nine straight plays your reporter had
visited by October's end were written
for emotional or cerebral laughs. We
seem to have entered a period, compar-
able with the Restoration era, in which
numerous playwrights are writing in-
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Heaven, without Restoration lascivious-
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In the production presented by Mar-
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National, Joseph Cotten and Arlene
Francis are starred and Walter Matthau
featured in a riot of mature hilarity.



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ER 29, 1958

George Axelrod directed the production and George Jenkins designed the settings.

The story has to do with the eccentricities of musicians, the longhair variety, and the leading character is a conductor whose temper is so violent that no orchestra wants to play under his baton. In the concert hall his interpretations of the masters are brilliant; but in rehearsals he is a holy terror, smashing fiddles and literally tearing shirts off instrumentalists who fall short of perfection. A tangential sex situation, eventually corrected, is involved in the maestro's troubles, which Harry Kurnitz has woven quite skillfully into his effervescent comedy.

EPITAPH FOR GEORGE DILLON.

The title character of the drama by John Osborne and Anthony Creighton immediately reminds us of Mr. Osborne's Jimmy Porter, who caused quite a stir on Broadway last year. He is as much crybaby as Jimmy and twice as much heel.

Dillon, a struggling actor and playwright, as Shakespeare once was, thinks -his is a widely held belief among dilettantes and sophisticates-that the world owes him a living while he nurtures his talent. It is to the credit of the authors that they do not make their protagonist glamorous, or even ask us to sympathize with him. They present him without apology as a whining churl who, befriended by a sympathetic family, does not hesitate to bite the hands that feed him, adding injury to insult by seducing a daughter of his hosts. While we cannot withhold compassion from ignoble men, it is dramatically satisfying when Dillon's success turns to ashes.

Robert Stephens submits a virile portrayal of the rake, and Eileen Herlie offers a glowing performance as the only articulate member of the victimized family-she pegs Dillon as a rogue on the make but hesitates to expose him. Supporting performers handle their roles close to perfection. The producers are David Merrick and Joshua Logan. The production was directed by William Gaskill, and the theatre is the Golden.

THE MARRIAGE-GO-ROUND, in tenancy at the Plymouth under the auspices of Paul Gregory, is a sophisticated version of the eternal triangle, tailored for the histrionic skills of Charles Boyer and Claudette Colbert, to the great joy of their legions of adorers. A girl, who has the curvaceous torso of what is currently called a "sex pot," is welcomed into a home as a house guest. Hardly has she taken her gloves off when she

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KEY TO ABBREVIATIONS:

LAS Liberal Arts and Sciences
AE Adult Education
C Commerce
D Dentistry
Ed Education
E Engineering
FS Foreign Service
G Graduate School
IR Industrial Relations
J Journalism
L Law
M Medicine
Mu Music
N Nursing
P Pharmacy
S Social Work
Sc Science
Sy Seismology Station



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The University of Scranton, the first Catholic institution of higher education in Northeastern Pennsylvania, was known as the College of Saint Thomas at its foundation in 1888. The University is in process of relocation from its original site in the center of the city to the area of the Scranton Estate. Remaining temporarily on Wyoming Avenue are the administrative offices, the library, and the office of the President. The new million dollar science building houses all science laboratories and lecture halls, including the University Radio Station. In the same area are the Liberal Arts Building, the Business Administration Building, the Student Union Building, four modern, sparkling Residence Halls dedicated and opened to out-of-town students in September, 1958.

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THEOPHILUS LEWIS

THE WORD

The night is far on in its course; day draws near. Let us abandon the ways of darkness, and put on the armor of light (Rom. 13:12; Epistle for the First Sunday in Advent).

Holy Mother Church enters upon a new liturgical year. The purple vestments proclaim the beginning of Advent. The prayer of the Mass now voices what will be the steady Advent plea: *Rouse up, O Lord, Thy might, and come!* The eyes of faith strain forward, eagerly, to the newest birth of the Lord Christ, and St. Paul declares plainly: *Brethren, already it is high time for us to awake out of our sleep.*

The Mass-lesson of this Sunday expresses a simple, explicit *night-day* contrast which immediately calls to mind the basic theme of the Johannine Gospel: light versus darkness, life versus death. Paul naturally supposes that night is the proper time for sleep, and, by reason of the concealing gloom, the more likely time for evil-doing. In both senses dark night for the Christian steadily rolls back before the ever increasing brighter light of the advancing Christian day.

The Apostle's present argument—our *salvation is closer to us now than when we first learned to believe*—undoubtedly refers to the final coming of Christ as Judge. Paul may or may not have been convinced that the Parousia, as our Lord's ultimate advent is termed, was imminent. The point, interesting in itself, does not greatly matter for our purpose, since the Apostle's statement remains simply true as it stands. Whatever be the appointed hour of the Parousia, it is manifestly closer upon us now than it was a minute ago.

The liturgy evidently adapts St. Paul's argument about the last coming of Christ to the newest coming of Christ to all of us by grace, by increased faith and hope and love, at each Christmas.

We dare not imagine that the incessant Advent cry, *Veni (Come)*, merely amounts to some literary, dramatic posture, that it is only an annual pious charade. Neither do we discover anything in the Church's habitual thinking or speaking (whether to God or to us) which would indicate any strong desire to hasten the Parousia.

No, Holy Mother Church assumes that there is a particular advent of Christ between His first coming as Saviour and His last coming as Judge. This is the ever more intimate approach of Christ to the individual soul by grace, and the liturgy clearly supposes that each new Christmas is not only another symbol of that coming, but makes another special opportunity for it.

For this present, spiritual coming of the Lord Christ we are called upon by Paul and the Church to prepare. We are to take two measures: we must *awake out of our sleep*; we must *abandon the ways of darkness*. It crosses the mind that the two Pauline directives might envision two different types of Catholic.

Christmas—the time which, in our culture, seems to possess the strongest religious appeal—infallibly brings out of the shadows that strange specimen, the occasional Catholic. Perhaps we ought to be glad that *something* short of imminent dissolution can entice this elusive type (if only annually) out of his chosen darkness into the light of Catholic practice and morality. Still, this cannot be a mere annual charade, either. Christmas for this fellow ought really and actually to mean an authentic, abiding will to *abandon the ways of darkness*.

But even the faithful and devoted son of Holy Mother Church may and probably will use the time of Advent in order to shake himself, spiritually, into a new religious alertness. There is a very real sense in which every one of us tends to doze at his most vital and urgent occupation: the energetic loving and serving of the Lord Christ even unto eternal salvation. It is striking that our Saviour Himself not infrequently employed, in His admonitions and directives, this same figure of sleep. We really can and really should grow more and more awake to Christ and our Lady and grace and the Church and the Holy Spirit.

Here are four weeks of Advent in which to rouse ourselves with some sharp spiritual prods and pokes and pinches to the most spiritually wakeful Christmas we have ever known.

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